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ART. I.—THE TRUE CONCEPTION OF CHRISTIANITY.*

The religion of Jesus Christ, according to its essential constitution, is life and power. Catholic in its spirit, world-embracing in design, universal in its adaptation and perpetually progressive in its nature, it is widely different from all other religions, inasmuch as its vigor and glory are ever on the increase. The superstitious productions of heathenism are ever losing their original power and splendor, evincing the truth that the fatal worm of decay is breeding in their very constitution. Mohammedanism arose from the moral shades of Arabia, and, for a few centuries, threatened, in its frantic enthusiasm, to overrun and overturn the world with the sword and cimeter; and even to eclipse Christianity itself with its transient splendor; but its subsequent regress gives evidence that its glory is ephemeral. Its decline is gradual, but certain. Already has it fallen from the semi-moral position attained by its first califfs. Diseased in the core it decays toward the circumference, making dissolution and death inevitable to the whole. The same is true of all the pagan and semi-pagan religions throughout the world. Of all the various forms of religion that the human family in their perishing condition have originated, from the lowest Fetichism of Africa up to the higher grade of heathenism

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among the worshippers of Jupiter, it may with equal truth be said that they possess in their constitution the elements of their own destruction. "Dust thou art and unto dust shalt thou return," is legibly written on every black temple of heathen idolatry.

It is not so with the religion of Jesus Christ. Christianity possesses an indestructible nature—an inherent principle of self-perpetuity. The burning bush can never be consumed, but will ever continue to burn brighter and brighter, rise higher and higher, until its millennial flames shall illumine the world, and mingle in the purer light of Heaven. The divine leaven once placed in the meal of humanity, is destined by its own law of assimilation to pervade and leaven the whole lump. The mustard seed once planted in the deep soil of our fallen nature, must necessarily, by its own organic law, become a tree whose branches will lodge the fowls of heaven. The kingdom of God, though established in the dark bosom of fallen humanity, and reared amidst the raging persecutions of earth and hell, reaches toward no lower end than victory over the world and glory to God in the highest.

This difference between the tendencies of the religion of Jesus Christ and of the false religions of the world, grows out of their very constitution. Christianity is a vital system. It is a system in as much as it unfolds and forms itself from a principle within. It is a vital system, because the principle from which it unfolds itself is emphatically one of life and power. All other religions are not strictly systems, but collections of forms and fancies held together by mechanical force. Buddhism is an incoherent frame-work, with no living ligaments to bind it organically, or no life-principle to vitalize and systemize its parts. Hence its tendency is to decay. No other destiny, indeed, awaits it. The same is true of all the religions of human origin. On the other hand, Christianity, being a vital system, having its source and centre in its divine-human Author, must by a law of growth peculiar to itself, unfold its inner life, giving vitality, pro-

portion and beauty to all the parts, until, as the tree of life, it is ready to be transplanted from the soil of earth, to flourish in the atmosphere of heaven.

With these preliminary remarks, I proceed more particularly to discuss the following theme: *The true conception of Christianity organically developed from the glorious mystery of the Incarnation, as apprehended in the light of true faith.*

Christianity, as a mysterious vitalizing system, has for its source and centre the Incarnation of the Son of God—"the entrance and everlasting dwelling of the Eternal Word in the organism of humanity." The Word made flesh is the great fundamental truth of godliness. Here all the lines of redeeming wisdom, love and justice meet.—From this central standpoint alone can the angels shout their celestial anthem:—"Glory to God in the highest, and on earth peace, good will toward men." Around this mystery the whole redemptive scheme revolves, deriving therefrom its vitality, symmetry, and perpetuity. With a sustaining and controlling centre like this the Psalmist may well have said, "Thy Kingdom, O Lord, is an everlasting kingdom."

If Christianity, then, has such a real living centre from which it is unfolded, it must have a real existence of its own. If the seed be real, the plant, into whose organism the life of the seed enters, must be equally so. Christianity holds its existence in union with Christ's person and work and can never be separated therefrom. It is, however, not absolutely one with Christ. Christ is not the new creation, but the principle of it. The new creation is in Him. As such it is not a creation in human thought; not an empty theory, but a real objective fact; mysterious, but not magical; supernatural, but not unnatural. The Christian religion, by virtue of its vital relation to Christ, combines in itself "substantive elements of being," making it an objective reality in the world. Faith cannot create Christianity; and unbelief can not destroy it. By faith we may have access into grace, but faith can not bring such grace into existence any more than the feeble organ of

sight can create the radiant beams of the meridian sun and call them down from above. The sun is and shines, whether we have eyes to enjoy its light or not. The mustard tree is a tree, whether the fowls of the air lodge on its branches, or fly over them. Religion does not rest upon human experience for its foundation, but true Christian experience and everything else that belongs to religion must rest upon the living basis of "grace and truth" in the person and work of Christ—grace for man in his unworthiness, and truth for man in moral blindness. "For other foundation can no man lay than that is laid, which is Jesus Christ."

This fulness of grace and truth in Jesus Christ is very appropriately called by theologians, a kingdom of grace. This it is by virtue of its mission in the world, which is one of grace. Man is sinful and unworthy; hence any interposition on the part of God in his behalf must reach him in the form of grace. The inspired writers, while using several synonymous terms, have interchangeably denominated it the "kingdom of God" and "kingdom of heaven." It is called the kingdom of God in contradistinction from the kingdom of Satan, as well as, from the fact that upon its throne God Himself is seated as the King immortal, invisible and full of glory. It is called the kingdom of heaven as contradistinguished from the kingdoms of the world, and also because it comes to us replete with heavenly powers. It is the kingdom of heaven, inasmuch as it descends from above filled with spiritual forces and resources, which are not the product of the powers of earth, and do not belong to the constitution of this world.

But the kingdom of heaven can reach its true actualization on earth only as it enters into and pervades the kingdom of humanity. It can never be perpetuated as a mere abstraction. God must come down and unite fallen humanity personally with Himself before it can arise. Grace must descend before nature can ascend. The Word must be made flesh: otherwise there would be no point of contact between the divine and human—grace and nature; and no room in the House of David for such a fountain of

grace and truth to be opened. The kingdom of God can elevate and benefit the fallen disordered kingdom of human nature, only as the power which comes from above enters into its bosom and pervades its very life. Viewed in this light the kingdom of heaven is emphatically a kingdom of grace. It could not be otherwise. If grace be unmerited favor bestowed upon an unworthy creature, it follows of necessity that the fountain opened to the House of David, by the Incarnation of the Eternal Word is a fountain of grace and truth.

This kingdom of God is at hand. It is actually established in the world. The Eternal Word was made flesh, that the Incarnate Word might truthfully say: "Lo I am with you alway." God's kingdom is not an absent economy of grace that human prayers or efforts bring to hand, but it is here, looking the helpless guilty world in the face, earnestly striving to convince it of sin, of righteousness and of a judgment to come. It is here by the Incarnation and outpouring of the Holy Ghost on the day of Pentecost, as well as by His ever abiding presence, in the Church, in fulfillment of the faithful promise of Christ, "I will pray the Father and he will give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive." The kingdom of God is here in order to carry out and accomplish its heavenly mission of leavening the whole lump of humanity on earth, preparing its submissive subjects for the kingdom of glory.

It is the presence of God's gracious kingdom in the world that makes it possible for us to have access into it. "Repent, for the kingdom of God is at hand;" challenging our repentance. Otherwise we could not repent. Believe, for the kingdom of God is at hand, challenging our faith. Otherwise we could not believe; if we could, faith could never give us access into an absent kingdom of grace. "Faith is the evidence of things not seen," rather than the evidence of things not present. Faith does not first "ascend into heaven to bring Christ down from above," or "descend into the deep to bring Christ again from the dead;" neither

does it go out into the wide world beyond the proper sphere of Divine mediation to bring the kingdom of God within reach before its powers are brought to bear upon the soul; but it is the ever abiding presence of this kingdom, replete with supernatural powers, that calls forth faith in us to lay hold of the wonderful mystery—the Word made flesh dwelling among us full of grace and truth, in order to make it possible for us to “have access into this grace wherein we stand.” The truth of this is placed beyond all consistent controversy by our Saviour’s parable of the leaven. The leaven pervades and assimilates the meal by its own mysterious power. The meal has no potency whatever, wherewith to pervade the leaven, or to bring it within reach. So is the kingdom of God. Jesus Christ in whom is the fulness of grace and truth, still says to a powerless humanity, as he said to the paralytic of old, “Stretch forth thy hand,” when the word of command mysteriously conveys the power to obey.

This grace and truth, however, do not flow from Christ in an abstract, or gnostic, manner to convict, regenerate, convert, and sanctify abnormal humanity, but through the organs, or means, divinely ordained by infinite wisdom for that purpose. Here appears to view the true idea of the Church in its relation both to Christianity and humanity. The kingdom of grace and truth, while it has its fountal spring in the person of Christ, is present in the world unfolding itself historically in the form of the Holy Catholic Church, His body and fulness. It pleased the Father, not only that in Him should all fulness dwell, but also that the Church should be His fulness. (Eph. 1 : 23). The grace in which the believer stands is emphatically the grace of Jesus Christ; but this grace flows and circulates in the Church, the body of Christ. As really as the vivific blood flows from the heart through the arterial channels to vitalize the members of the natural body, does the quickening grace and truth in which we stand, circulate through the sacramental channels divinely ordained in the Church, to vitalize and nourish the members of Christ’s mystical body.

This is so, not on account of any arbitrary arrangement of Divine Providence, but from an internal necessity. The tree necessitates the growth of fruit from a life power within; so the Incarnation, as it brings a fountain of grace and truth into the world, necessitates an institution just like the Church to bear that grace and truth, and bring its leavening power into connection with the whole mass of unregenerated humanity. In no other way can it be thoroughly permeated—the whole lump leavened. We repeat, therefore, that the Church, as the body of Christ, is essentially the embodiment of the incarnate mystery, the organ of its historical development and the living form of its perpetuity in the world. Otherwise the Incarnation would have no vital significance whatever, in its relation to our fallen race; and could never bear its ultimate fruit, which is glory to God in the highest through the regeneration, sanctification and complete redemption of fallen man. Viewed in this light, it may with scriptural consistency be claimed, that the Church is the woman who takes the leaven of grace and truth, and places it in the meal of unsanctified humanity. In this sense has it been truthfully said, that the Church is the Bride bearing the lamp of truth in her hands and the oil of grace in her sacramental vessels, going forth through the world's moral darkness, with the gracious salutation and imperative command: "Behold the Bridegroom cometh; go ye out to meet him." In this light do the Scriptures denominate the Church the Bride, and the Lamb's wife by the everlasting bands of living wedlock. In this sense, and in no other, is the Jerusalem which is from above the mother of us all. Otherwise believers are not legitimate children of Christ, "the Everlasting Father," and have no well grounded claims to the inheritance of the saints in light, which is incorruptible, undefiled and fadeth not away.

It is obvious, then, that the Incarnation, as regards salvation, becomes operative only in the bosom of the Church as the proper channel of its continuation. To take any other arbitrary, abstract view of it, would be to rob the

great mystery of godliness of its true contents, and resolve the person and work of Christ into a mere outward occasion by which omnipotence proposes to save believers. With such a mechanical Christology, or Churchology, the cross would have no attraction, the pulpit no power, the sermon no soul, the sacraments no sign or seal, the ministry no meaning, and the Holy Catholic Church no mission to perform, but what might be performed just as well by a temperance society or a pious legislative body.

From what has been said, it is evident that Christianity, in its very conception, is a supernatural fact. It is not a mere object of observation or feeling; neither is it a gnostic apparition, but a new creation in the highest sphere of reality—above the sphere of sense and reason. If the Incarnation be a mystery, the Church, into whose bosom the perpetuated force of the Incarnation flows and makes itself operative, must be a mystery also. The kingdom of grace does not start in a mystery soon to become an object of sense, but remains a mystery through every stage of its development as regards its relation to the world of sense, "the mystery which has been hid from ages and from generations." In a word, Christianity, starting in the supernatural union of the Divine and human in the Person of Christ, is a supernatural constitution, filled with supernatural powers and resources, and in its own supernatural way is destined to bring about supernatural results.

As the great mystery of godliness, Christianity can therefore become intelligible only to true faith. It can be apprehended by no other power. It baffles the widest range, highest flight and most gigantic grasp of unregenerated reason, as well as all other merely natural and abnormal powers of the soul. "We have access by faith into this grace." Faith alone can lead us to the Holy of Holies, and conduct us into the inner court of the "true tabernacle which the Lord pitched and not man." Without such faith, we can never pass beyond the outer courts of the New Testament Sanctuary, where the New Testament Shechinah is never displayed in awful majesty. By faith we not only

"understand that the worlds were framed by the Word of God," but also that the same Eternal Word which was in the beginning with God, by His Incarnation laid the foundation of a superstructure more grand, and a creation more sublime, than the physical universe with all its stars and planets—the Temple of human redemption in his own Person.

Christian faith, however, to answer its true idea and subserve its true end, must be full, and possess its proper contents in their proper form. It must not only grasp the truth that "The Word was made flesh," but that He, in the assumption of humanity, established a fountain of grace and truth, and continues to dwell among us by the power of the Holy Ghost, in the bosom of the Church, where the central stream of historical Christianity flows onward to the end of time. To admit the first and deny the second is virtually to deny "that Jesus Christ is come in the flesh." "This is that spirit of anti-Christ, whereof ye ye have heard that it should come; and even now already is it in the world" resolving the whole mystery of the Incarnation into a mere transient theophany. The Holy Catholic Church is a necessary part of one general mystery of faith. To profess a belief in Christ and deny to the Church this essential position, as the connecting link in the Christian Creed, is to mar the organic completeness of the whole; and force faith to feed upon its own vitals. Or, to make the Church an object of faith in an outward, adventitious sense, and resolve it into a mere sand-heap of good men and women, collected together for the sake of convenience and held together by outward force, and consequently to give the Holy sacraments no objective efficacy, is to rob faith of its proper nourishment and starve it to death on its own meagre subjectivity. Our faith, to be healthy and full, must take up, as its necessary contents, all of those nourishing truths that enter into the great mystery of godliness, from the article "God the Father, Almighty Maker of Heaven and Earth," through every organic link of the Holy Apostolic Creed to its glorious consummation in the

article "Life everlasting," in which the "Word made flesh" reaches the ultimate consummation, and bears its ripest fruit. Christian faith, to serve its true purpose, must see "God" in "Jesus Christ," reconciling the world unto Himself, by the "Holy Ghost," in the "Holy Catholic Church," which is Christ's body, in which we are united in the closest "communion of saints," as members of each other and of Him from whom we receive full "forgiveness of sins," as well as that life which is the ground of "the resurrection of the body" and "the life everlasting."

And now, Fellow Alumni, while we go forth as "ambassadors of Christ," to negotiate the treaty of peace between God and man, we can not be too deeply impressed with the truth, that Christianity has an objective existence in the world, and that all its parts are organically related to each other. Although Christ's kingdom is not *of* the world it is, nevertheless, *in* the world and *for* the world; not as an abstraction of the carnal fancy, but a heavenly power in organic union with the life of the world as it culminates in the life of man. This truth is more prominent than any other in all of Christ's most instructive parables. He never used a mechanical figure to teach the nature of his spiritual kingdom. The mustard tree, the leaven in the meal, the seed sown in the ground and the vine in its relation to the branches were selected by the great Preacher from the world of nature, as suitable figures, to represent corresponding truths in the organic world of grace.

It is evident from the writings of the Apostles, that they saw the force and beauty of these parables. John knew no such thing as the "Word made flesh" to serve as a mere occasion of consistency in the purposes of God toward human redemption. The idea that the Son of God took a human body merely to make it possible for Him to teach, suffer and die, was to Him a heresy as hideous as the spirit of antichrist. St. John knew of no transient theanthropic phantom passing, like a comet, along the dark horizon of fallen humanity without affecting it beyond the individual person of Jesus. Nay verily! He had a nobler

christology than that. With his eagle eye he saw a new principle of life and light—"grace and truth"—introduced, with permanent force, into the innermost sanctuary of human life, to run parallel with and counteract the work of darkness and death which entered it in the fall of Adam. The same doctrine was well understood by St. Paul, and continually made prominent in his most logical teachings. For him it was the faithful saying worthy of all acceptance. St. Peter, too, was far from being an abstractarian. His faith was not satisfied until it could transcend the limits of nature, so as to see and acknowledge in the person of Christ the fountain of grace and truth, that was to be opened to the House of David. This faith led him to that free and notable confession, "Thou art the Christ, the Son of the living God," as he beheld, behind the mantle of the natural, the mystery of the supernatural.

In fact the deepest meaning and ruling animus of the New Testament, throughout is that the new creation in Christ Jesus is not a mere *plan* drawn out by the wisdom of Jehovah—not a mere *theory* holding its existence in the Divine mind—not a mere *diagram* to be filled up with subjective faith, experience, good feeling and common sense, but a *real objective creation*, starting from and centering in the person and work of Christ, of permanent force in the world, moving majestically down the central current of human history, holding its existence in the Church, "that in the dispensation of the fulness of times, God might gather together in one all things in Christ" (Eph. 1. 10).

The ancient Church Fathers, too, had a Christology very different from the popular Christianized Gnosticism, or Nestorianism, of modern times. Ignatius, Chrysostom, Augustine, Cyprian and Athanasius would have starved their faith to death on the meagre diet of abstractions that seem to satisfy the modern religious appetite. A prevailing consciousness of the presence of a supernatural kingdom of grace, filled with heavenly powers, ruled the whole development of primitive theology, and fired the faith of those venerable fathers, whose immortal foot-prints can

never be obliterated from the theological sands of time. Could the council of Ephesus again be convoked, and those venerable heroes of primitive faith re-called to defend the standard of orthodox Christology, if possible their sainted dust would speak, and with a voice of sacred thunder proclaim it into the ears of "Anti-Creed Heresy:" *What God has joined together, let no man put asunder.*

When we survey the vast field of theological sentiment, in this modern age of quackery both in Church and State, in its ever increasing variety of eccentric tendencies and incentric pretensions, and bring it before the tribunal of Church History, there to test its claims to orthodoxy and Catholicity by the united wisdom and deepest piety of the past, speaking through the ancient symbols of faith as the proper historic standard of truth, we see enough, indeed, to give rise to the serious question: "Can these dry bones live?" No wonder that a large amount of modern theology is nothing more, or nothing better, than a cold intellectualism, or sickly sentimentalism, when it fails to recognize, in its proper form, the great cardinal truth that "Jesus Christ is come in the flesh." It is, after all, not very surprising that the Holy Sacraments are shorn of their most vital significance, when it is but the legitimate fruit of a false christology. We can easily conceive how Baptism has been resolved into a mere *modus operandi* for naming children, or an empty outward sign of regenerating grace communicated in some other way, when the system lays no claim, and, indeed, has no right to lay any claim whatever to sacramental grace to give the Institution any objective force. No wonder that the Lord's Supper has fallen to a level with the significance of a Fourth of July celebration, and the "anxious bench system" elevated high enough to remove Christ from the meditorial throne, when the doctrine that *Christianity is a historical constitution of life and power* is frowned down as a relic of Popery, or a modern innovation. Neither is it surprising that ultra Protestantism is unable to shield herself from the tantalism of Popery on the one hand, and repel the assaults of Infidelity

on the other, when she herself makes sanctimonious merit of the grossest infidelity toward the "Credo" of her own life.

Fellow Alumni, we can not adhere too strictly to the sound Christological teachings of our Seminary. A sound Christology must be the basis of all sound preaching; and only as we entertain correct views of the Incarnation and its essential relation to the Church, will we be able to apprehend the true meaning and feel the binding power of the ministerial office, and the sacramental nature of all our official ministrations. Let us be fully indoctrinated here, and the epithets "*low church*" and "*high church*" will be forever blotted from our theological vocabulary. Let us be thoroughly indoctrinated here, and we will have no occasion to resort every week to the vast literary charnel house of practical theology for dead material to manufacture dead sermons, to be rattled in the ears of a dead humanity around us. We will rest satisfied with nothing less than an organic body of Divinity filled with the presence of Christ; and as we look a helpless, guilty world in the face, striving to convince it of sin, of righteousness and of a judgment to come, the core of our preaching will be, "*Repent, for the kingdom of God is at hand.*" This position we must occupy and unitedly maintain, if we would perform our ministerial labors from the Christian standpoint, "*the truth as it is in Jesus.*"

We have a specific mission to fulfill as ministers of a distinct branch of the Church, as well as a work in common with all true ambassadors of Christ in advancing the general interests of the Redeemer's kingdom. While we are a branch of the true Christian Church, occupying an orthodox doctrinal position with reference to the fundamental truths of Christianity, we nevertheless possess a denominational genius of our own. If we have nothing peculiar in doctrine or practice, we are justly chargeable with inconsistency in claiming to be a denomination, and the baseless fabric of our denominationality must soon give way. But we have a denominational genius—a specific

life of our own. This is obvious to all who are thoroughly acquainted with our history. A peculiar spirit pervades our venerable symbol of faith, the Heidelberg Catechism, as well as all our legitimate literature; and did it pervade more generally our ministry and membership, its moulding influence would be greater, and the Reformed Church would advance with more rapid strides toward the fulfillment of her glorious mission.

Our mission, in particular, is to unfold our inner church-life. Each plant, to remain true to itself and fulfill its mission, must develop its own specific life; and we, to remain true to ourselves and accomplish our mission, must develop our inner life. In proportion as we do this, will we accomplish the more general purposes of Providence in the salvation of souls. In proportion as we fail to do this, will we paralyze our powers, weaken our efforts and circumscribe our influence for good. Our specific life, however, can be truly unfolded, only as we give it full freedom to take its own specific form. This we can do only as we remain true to our excellent symbol of faith, and make all our practical operations, throughout the whole Church, harmonize with our doctrinal position. In too many cases our practice has been but the arbitrary reduction of foreign theories—such as never grew spontaneously out of our denominational life, and can never enter consistently into it.

And we, Fellow Alumni, can do much toward the promotion of a full and healthy development of the Reformed life and genius in the Western Church. Our relation both to the Church and Seminary renders it possible to exert a powerful influence for good. While we are spiritual children of the Church, we also cherish filial affection toward our beloved *Alma Mater*, where our doctrines are taught in their purity and symmetrical beauty. This relation to both makes us the living link between them. Occupying this position, we may, without the least degree of arrogance, name ourselves the self-conscious balance-wheel that keeps the Church and Seminary in har-

monious operation. To do this effectually, let us not only drink deep from the quickening fountain of grace and truth, but also from the flowing stream of church-life, whose pure waters sparkled beneath the Sun of the Reformation when it first tinged the horizon of Switzerland. Let us be in reality what we are in name—*Reformed*. He only is a Jew who is one inwardly; and he only is a *bona fide* minister of the Reformed Church, whose soul is filled with her life. Let us never hide our sacred principles under the broad folds of prevailing sentiment; and shout Hosanna with an enthusiastic multitude, because popularity leads the way to apparent success. Let us never conceal the truth because it has its opponents who must be confronted. Nay! let us constantly endeavor to bring out more fearlessly and prominently those great principles which enter into the constitution of the Christian religion, as they are unfolded and defended in our excellent symbol of faith. Let us stand by our ancient land-marks, move in our own atmosphere and wield the weapons of truth in the spirit of love; and in doing this, let us see to it that we are found faithful; and God will assuredly crown our labors with abundant success. Fidelity to principle is the only road to a legitimate victory.

Then let us faithfully, unitedly and perseveringly labor. To be faithful and consistent stewards of the mysteries of God is a solemn and important work at any time, and under all circumstances, but more especially so in this age and country of ecclesiastical degeneracy. Church historians speak of the golden ages of faith, but we live in the brazen-faced age of "isms," surrounded by swarms of sects and schismatic societies that cannot endure sound doctrine. Ancient heresies revived, confront us on every side, and meet us in every form; only made the more dangerous by being baptized in the Christian name. Nestorianism, notwithstanding the condemnatory ordinance at Ephesus, is still in the Church, placing its skeleton impress upon the most popular theological literature of the nineteenth century; and even dares to lay its sacrilegious hand upon the

sacrament of the holy altar, putting asunder what God has joined together. Infidelity gets cunning as it grows older; the mildest forms are the most fatal in their consequences. Rationalism and naturalism are striving to drag the glorious mystery of godliness down from its own proper sphere, so that feeling and fancy may take the place of faith. Many other heresies, disguised in the cloak of self-styled evangelism, are "going to and fro in the earth," saying: "Lo! here is Christ!" when their actual fellowship is with Belial. These we must meet and overcome in the strength of Divine grace, as well as, "feed the flock of God."

How great the work before us! How important our mission! How solemn our responsibility! And if faithful to our trust, how honorable will be our achievements, and glorious our reward! In ten years, or twenty at most, we will be called upon, under the Great Head of the Church, to administer the affairs of our Western Zion. Our fathers in the ministry, who have borne the burden in the heat of the day, are entering, one after another, into their eternal rest. Their mantle will fall on our shoulders, and we must wear it. Let us not, in the spirit of vain ambition, attempt to wrest it from them, but hold ourselves in readiness to wear it after these venerable Elijahs have been taken up into heaven. Soon, ah! soon will they be called to smite the waters of Jordan, and pass over and up to the heavenly inheritance.

Then let us be fully sensible of our momentous work, and by the grace of God, our Heavenly Father, let us try to perform it. Let us stand up like an undivided band of brothers, and move forward in one unbroken phalanx, bound together by the bonds of a common Christian fraternity, and animated by a common spiritual and theological life. Thus will we be able to bear our humble part in swelling the tide of declarative glory as it rolls back toward the throne of God; and hold ourselves in readiness to hail with rapturous joy the auspicious morn, when the inherent power of the Christian religion will rear its towering steeples above the dark domes of moral night; when

this vast wilderness of unsanctified humanity around us shall blossom as the rose; and the kingdom of grace and truth in Jesus Christ and His Church, shall be more clearly apprehended, more freely and fully acknowledged, and more implicitly obeyed from the river to the ends of the earth.

ART. II.—THE PROPHETS OF THE OLD TESTAMENT:• THE OLDEST AND WORTHIEST POPULAR ORATORS.

In our day, when the cold calculation of a spirit that tends outwardly, more and more threatens to suppress quiet contemplation and holy elevation of soul, the meaning and essence of the revealed word have been so much discussed already, that, in more profound minds, which care nothing for earthly gain, the all too much elaborated stuff begins to create a surfeit. For whoever, in the maze of opinions, knows how to look without prejudice to the bottom of such as boast themselves to be enlighteners of the times, will soon discover how strong is the contrast between the glittering rhetoric of the latest prophets, and the elevated simplicity of the oldest. The latter are driven by the Spirit of God; the former often by their own. May it please them, the true representatives of the people of God, the protectors and defenders of the old covenant, from the serene and quiet elevation in which they have so long enjoyed the reward of their undying words and deeds, to descend to us on the field of contest, the field enveloped in obscurity and shaken by storms.

* This admirable address of the late Dr. Umbreit appeared first in the "Theological Studien und Kritiken" of 1833; then again "in a form both abridged and enlarged" as the introduction to his practical commentary on the prophets. It may well find a place here as a souvenir of that learned teacher who departed the past year. [Note of the *Kirchenfreund*, from whose reprint the above is translated.]

Let Isaiah step out in advance as leader and prince of the prophets. If not sprung from a royal race, as an old tradition asserts, he is yet adorned above every one, with the crown of more majestic, not to say more divine eloquence: as it were radiant with beams of the Holy Ghost; with a deep-toned yet moderate eloquence, whose thundering words sound like the cedars of Lebanon shaken by storms; whose comforting words sparkle with lovely serenity, like the blooming vale of Damascus, when the sun of spring shines upon it. Jeremiah follows, inferior to Isaiah indeed in beauty of form, but penetrated with no less fire, while he moves wondrously the souls of all by indescribable power in the tones of his lament, which flows forth from a deep, full and free heart. As third appears Ezekiel, of whom it may be said, he does not walk hither, but mounts upward, borne by a chariot of blinding gleams from sun and moon and stars of heaven. In fertility and in the art of producing symbolical representations he is the richest of the prophets; in the mass of truth he announces, he is weighty and powerful.

After this trio come the minor prophets, so called in respect to the amount of their prophecies. They are in part not inferior to the former in great gifts of eloquence. Hosea leads the train with an impetuous spirit of deepest sorrow over the resistless corruption of the times; yet one that, deep-rooted in firmest faith in the truth of the living God, is powerfully borne up on the stormy waves, that dash and resound in his words. He is the most difficult of all the prophets, by reason of the rapidity and proverbial style of his address; he is unique in his invention of comparisons and delights in a certain obscurity. After him appears Joel, the most spiritual herald of messianic times, richly gifted with a talent for forming new images, painting with the brightest colors; excelled by none in animated representation, excelling all in clearness of statement. Then comes Amos, the shepherd, brought up on heavenly air in the pastures, taught by nature herself in meditative eloquence. He is simple and pure in tone, varied and great

in simile, skilful in the use of images and proverbs, while he declares boldly to every man's face the will of God. Then Obadiah, who speaks only in laconics, yet darts with accuracy sharp arrows of the word from a soul on fire with holy indignation. Then Micah, holding a middle place between Isaiah and Hosea, resembling the former in greatness of mind, the latter in obscurity of expression. After him appears Nahum, depicting in the most burning colors the fall of proud Nineveh, heaping image on image, compressed and pointed. Then Habakkuk, distinguished by vigorous carriage and beautiful movement, shining gloriously in imagery; always admired as a master in sacred painting in his description of the divine majesty. Then Zephaniah, the clear herald of the universal worship of God on earth by the people of a pure language. Though he often speaks in similes and expressions of preceding prophets, he yet draws also from his own treasure. Finally Haggai, Zachariah and Malachi bring up the rear. They are slow of step and in appearance aged, but because of the joyful message they bring, they can never be enough admired as spokesmen of the Lord.

But there move in this procession also nameless ones, yet mighty apparitions of the deepest and inmost inscription of the Spirit. And among them, outshining all in the light of the New Jerusalem, is that herald of joy who announces to the captive Israelites in Chaldaea the return to the land of promise. (Vid. Isa. 40-66.)

While the holy band of the prophets pass before our eyes, the question presses itself upon us; what is it then, that with all the strongly marked individuality of each, is yet common to all, and by which, united into one whole, indicated by one name, they form only one body? They themselves with one voice give the answer:—the Spirit of God.

If we pass through the high portal of the venerable temple of the old covenant, where, in the deeply significant imagery and mighty words, we become sensibly impressed with the praise of God, with whom is the fountain of life

and in whose light we see light (Ps. 86: 10,) then there seizes on us, with its most original efficacy in the sacred twilight of the world's creation, the moving of that Spirit, which rose creative over the waters. But we do not merely feel the breath of the living and eternal God, we hear also the creative word of his mouth, "let there be" and "there was;" the plainest attestation of the conscious knowing and willing of the Almighty Being. And wherever we turn in the great and rich revelation of the Maker of heaven and earth, every where, in the onflowing stream of that restless power that ever renews the face of the earth (Ps. 104: 30), there moves about us the Spirit that breathed the stars of heaven, and there sounds around us the Word that bound up the waters of the deep and as Wisdom formed the beauty of the world. (Prov. 8: 27.) But it is one holy Spirit, one holy Word and one holy Wisdom that announces itself to us on every page of the Old Testament. The God who, as the Living, blessed in Noah the human race so that it should not again be flooded from the face of the ground, who as the Almighty made a covenant with Abraham and his seed in order to glorify himself in him and through him, in the whole earth, did not only say to Moses, to whom he appeared as the Ancient one of his fathers, "I am that I am," the Eternal, Jehovah; he also, at the time he renewed that covenant to the salvation of Israel amid Sinai's thundering and lightning and established it forever by his law, attested himself above all to be the Holy One, with these highly significant words: "Ye shall be holy, for I the LORD your God am holy." (Lev. 19: 2).

That is the admirable foundation and corner stone, on which rests the divine state unto the sanctification of the people: on it stands firm the seer and high priest, Samuel; on it rise those grand forms, which, historically nourished and formed by the chief doctrine of the ten commands written by the finger of God, are of one Spirit, one Word and one Wisdom.

But the living successors of Moses did not learn the law

by rote. They were no Pharisees and Scribes, that ever carried about on their lips passages from the Thora. The Spirit of God created in them anew the eternal truth, and morally luminous with its brightness, they proclaim it in his word and teach it in his wisdom. Impelled by this Spirit, and with the elevating consciousness of divine dignity, they bring, both in allegorical visions and in plain language, true freedom to the people to whom they are sent, which springs from a true faith in God, the One, the Eternal and the Holy. For such a freedom they battle and suffer and die as the servants of God.

"If ye will not believe, surely ye shall not be established" (Isa. 7: 9), is the motto of the great Isaiah; and on this memorable foundation is built the whole system of prophetic wisdom and rhetoric. The former is as simple as the latter, and the true prophet needs no bright rhetorical flowers to delight the eyes of the people and to charm their ears.

"God is the truth, the life and the eternal king," says Jeremiah (ch. 10: 10) and the exalted seer gives proof of his close connection with such a God by his unadorned words of truth, of life and eternal authority. Never does there escape one sound of flattery from those lips dedicated by God to inviolable truth; but with an iron staff of unbending righteousness, the castigating orator humbles the hypocritical spirit of the people, which, in the incense of an outward worship, brought only self-complacent offerings to its own pride. None of those that departed from the law of Jehovah, and profaned the Holy One of Israel by deeds of faithlessness, is spared by the zealous man of God, "Whose mouth the Lord made fire and the people wood to burn." [Jer. 5: 14.] He whom the Lord "made a defenced city, and brazen walls against the whole land, against the kings of Judah, and against the princes thereof, against the priests thereof and against the people of the land" (Jer. 1: 18), with unterrified greatness, is influenced by no respect of persons.

Would you, who are unsatisfied with the empty forms of

exhausted and dried up compend-wisdom (*Begriffsweisheit*), would you know from a lively and deep experience what true faith is? Then plunge into the sacred flow of prophecy. There, as our Luther expresses himself, who, in his own life, demonstrated its operation, and more than any other caught up the organ tones of the prophets, there you will not find it "as a human thought that I could form myself," but "as a divine power in the heart, by which we are born again." Yet this faith, whose wondrous outflowing you trace when you come near these great men of faith, is no obscure power, no uncertain feeling; but as Luther says again, "a divine light and life in the heart." With all the power of thought and will, this power of faith in the prophets embraces "*the rock of the heart*," as Asaph so truly and beautifully calls God, when become firm and deep-seated in the soul, (Ps. 73: 26) and does not let him go in life or in death.

Do you call the prophets poets in the common meaning of that term? Then you are wrong. For they do not wish only to enjoy sweet inspiration, and with its free and lovely fruits to refresh the spirits of others. They labor in the sweat of their brows to be teachers of their people, that will discipline, comfort and reform them. But do you, as you ought, understand by poets, living creators of inspired works of beauty? Then truly are the prophets the greatest poets of faith, and heaven and earth minister to their sacred inspiration. The stars at their bidding bow themselves to the honor of God, and forest and field, the roaring sea and the shining gold of the deep, all lend their splendor to their language. Artists too are the prophets, painters and architects in the grandest style. They dip their pencil in the rainbow-colors of divine grace, and build with stones quarried from the Rock of Israel. But they always paint and build with the living Word, musicians in the most sacred and noble sense. Therefore will the paintings of an Ezekiel never fade, and the temple of this master architect live forever.

And ye modern disciples of knowledge, do not look with

contempt from your elevation upon the prophets as servants of faith. For they appear also as masters of thoughts, and their faith was the most certain knowledge. The God indeed who spoke in them, that is however, according to your opinion, only in reality thought in them, was also out of them, a self-conscious, holy Being, whose throne is heaven and whose footstool is earth, and before whom the mightiest heroes of faith and reason kneeled. Learn, above all, humility from them. Look at that Isaiah, who only then would preach boldly to king Ahaz his God and his faith, after, as a contrite sinner, he had bowed before the holiest of all and received the consecration of his unclean lips by the heavenly fire of the seraph.

Meekness and obedience, those eternal pillars of the welfare of nations, those virtues of men born to be glorified through suffering, which can never be enough lauded,—they form the deeply stirring refrain of that mighty music of sacred eloquence which we hear on the steps of the throne, at the threshold of the temple and in the market and streets. Hear what the mouth of Isaiah announces with impressive truth: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Isa. 8, 20–22.) And how the fires of holy indignation gleam in the lamentations of the magnanimous Jeremiah, as his look falls on the deceivers of his time, who boasted of the people's health, whereas they were sick and wretched. "How do ye say we are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD: and what wisdom is in them." (Jer. 8: 8–11.)

Just this is the great lesson that all these oldest orators of the people preach to every age: that the wisdom of the world, though delivered in the most brilliant form of words, only leads into deserts, where every spring of life sinks away, if once men reject the word of God, i. e., the sacred truth. "But they have ears and they hear not; they have eyes and see not." What trace do you find of that heavenly wisdom of old prophecy in the so often lauded addresses of the heroes of ecclesiastical or political eloquence? What spirit is it that fires them? Is it the almighty breath that shakes the cedars of Lebanon and the oaks of Bashan? It is a vain and petty worldly spirit; earthly arrogance and ambition, now showing itself in naked boldness, now veiled in the borrowed brightness of deceitful wisdom. By two words you can distinguish the true prophets. It is when with unsparing earnestness they lay open your *sins*, let them lie never so deep and be most artfully hid; and then promise *grace* to the bowed soul for consolation.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.)

Though everywhere in the Old Testament the dark words about sin are written plainly enough for the eye that will see,—for David, the most pious king, bore witness to it in his sufferings and in his songs, and Solomon, the wisest, confessed it in his life and teaching;—yet as men refuse to read it in themselves, so too it will remain hidden to them in the records of the oldest revelation, though that has for a chief object the design to awaken the consciousness of the wide-reaching corruption of our nature, that men may clearly understand it and be heartily sorry for it. And it is just the prophets, who, in their admonitions, the clearest impress of divine truth, hold before their people the truest mirror, in which to see their own hateful nakedness.

But Jeremiah testifies: "The heart is deceitful above all things and desperately wicked: who can know it?" (Ch.

17:9.) And so men would gladly persuade themselves that the All-righteous had, by his ambassadors, suspended the scourge of discipline only over the race of Abraham! As though they were not messengers to all nations, for all generations and times to come! Or has perhaps the clear meaning of the story of Cain, who was before Abraham, remained concealed to you? And did the prophets promise a Christ only to Jewish publicans? No, the heart of all the sons of Adam is sick, and needs the healing Physician, who, provided with the balsam of heaven, descends to heal the burning wounds made by sin. But just here we see the spirit of the proud language of the false heralds of freedom, so unlike the prophets, that, instead of urging the people to humility, it begets in them a spirit of haughtiness. An unwarrantable violence is done to the sacred art of language, where men think they cannot celebrate in glowing enough terms that deceiving trust in the efficacy of a high moral power, and so destroy in its very root the peculiar significance of religious life. And yet there is nothing more needed in our time than to warm up the religious feeling, which threatens to freeze up under the chilling breath of a one-sided mental culture, or else, irritated and unnaturally roused by the inimical pressure of an entirely opposite tendency, makes room for itself by sickly movements, which, however, are reproved with the least effect when rebuked by such as are furthest from all religion. If you do not, like the prophets of the Old Testament, terrify the hearts of the people by denunciations against sin, and show them in unveiled truth their needy poverty, but continue, with the unsuspected poison of sweet enthusiasm, to rock their consciences into torpid slumber, then you will help to form a generation totally wanting in depth and fidelity of soul, those ancient ornaments of Germans.

But those tall cedar like forms of Old Testament prophecy do not always roar in the storms and blasts of divine wrath over the corruption of the times; they sound forth also consoling tones of coming salvation into the

desert confusion of a mournful present. The constant change from night to day appears in all addresses of the exalted seers; so that when with threats of heavy misfortune, they have humbled the faithless, they raise up again the contrite with promises of brighter days. It is ever the anger of love that moves them as they threaten and comfort in the name of him, who, though a burning fire of righteous visitation, is yet a mild light of reconciling love. So prophesies Isaiah: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9: 2.)

Under the strongest impulse of holy inspiration, the prophets set themselves on the heavenly watch-towers, from which in the illumined distance they behold the Redeemer in the sublime brightness of divine-human manifestation: then the power and glow of their eloquence mount to the summit of magnificence. Yes, therein are the prophets great, and such heroes of faith, as may well put many a good Christian to the blush, that they, with joyful, unwavering confidence, look for the victorious fulfilment of God's kingdom in that One, into whose salvation, yet to appear in the distant future, they never tire of looking, (vid. 1 Pet. 1: 10-12,) while we have long since heard the glad news that he has come, and yet know not how calmly enough to view the mysterious though certain development of his work of redemption.

But where the spirit of discord dwells there no Christ is found. The prophet of the Old Testament also censures abuses wherever he meets them, and strives by his frank wisdom to lead his country to an ever higher perfection. Yet where is that disposition to find fault with and deny everything, by which our time is so easily set in motion? Let each one labor on with conscientious diligence in the calling that God gives him, and quietly await the day when God will pronounce judgment on his deeds. Thus the prophets labored and administered their trusts who were the appointed guardians and protectors of the theocracy,

according to which the perfect power of the one God is represented by one king in the state. Therefore the tree of prophecy first grows out of the soil of the established kingdom. In the storms and distress of the times, the prophets rise at the side of the trembling throne like mighty supports and pillars. Like the lawgiver, Moses, most zealously strove, by a strenuous restraint from idolatry, to educate to a compact unity the people who so easily tended to native sensuality, so the prophets, who were his worthy successors and interpreters, amid renunciations and oppressions of all kinds, wielded the two-edged, all-dividing sword of eloquent truth against the seducing idols of the day; and when with powerful voice, they expose their nothingness, their language is pointed with the most biting scorn. For them, the throne rests unshaken on the immovable foundation of God's holy law; on it sits the inviolable representative of the heavenly King; the heavenly King speaks to his anointed by the mouth of his prophet; the prophet stands as mediator and interpreter of the Highest Will between king and people. And so the divine truth which manifests itself plainly in every direction hovering over all estates of the realm and the whole history of the people, is represented by men who receive their consecration from the Spirit of God to be advisers of kings and teachers of the people. But what is the consecration of the Holy Ghost? Let one of the oldest of the prophets answer, Amos, who, out of the quiet vale, where, devoted to nature, he had peacefully pastured his flocks, betakes himself into the turmoil of the city, and who, unallured by the blandishments of sin, is driven on by an unconquerable impulse to wield the staff of his mouth against its power. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophecy" (Amos 3: 8).

This resistless impulse of the soul to speak against the corruption of the time, against apostacy from God, declares itself to be the same Spirit which, at the creation of the world, moved creative over the face of the waters. It is impossible it should spring from anything earthly when it

has that power that restrains all self-love, so that he who is filled by it appears elevated above the crowd, which calls him a man of God. It is independent of earthly prerogatives, and being no minister to the flesh, but, in keenest contrast, spirit, it bursts in mysterious ways upon souls, kindling like lightning from above, creating and generating like a new felt moral energy, like a life begetting breath of spring. Its inspiring manifestation is attached to no privileged rank, but wherever it arises there is the seal and the nobility of true prophecy.

Before this heavenly power, which as a voice of the Lord resounds in the thunder of the words, must bow every earthly dignity, the despotism of kings, and the ambition of priests. Yes, therein we recognise the ideal meaning of the constitution of the biblical state, that in it, tyranny and priestly rule, which else just in the Orient obtain in greatest fertility, melt before the fresh breath of free prophecy, that illuminating spirit of the theocracy. For whoever the uninformed may be that ridicule the theocratic constitution, they are such as have contented themselves with a superficial look at its mere outward scaffolding. But you who seek to find in the constitution freedom in harmony with firmness, does there not shine out on you from the inmost sanctuary of Israel's political structure the original model of this rare union? We meet the theocratic constitution indeed in the old and new Orient, but, outside of revelation, only distorted and spurious. The divine government in its earthly representatives changes to selfish, human autocracy, for the prophets are wanting, the sacred mediators between king and people.

As Moses, in the Old Testament spoke that significant word: "After me there will come others, them shall ye hear," he raised the living, progressive spirit of his law above the dead, rigid letter of it; and as the history of Israel moved on to the inevitable founding of the kingdom, then the priest-prophet Samuel sacrificed the priest to the prophet and anointed Saul. But when it happens that men of learning and fine historical research confound pro-

phets and priests, it is not to be wondered at, if some find among the Hebrews only an hierarchical kingdom that oppressed the freedom of the people. But just that spiritual power, an immediate emanation of the divine life, which lends to the artist the perfection of beauty, to the hero the palm of victory, awakes the freedom of truth in the prophet and makes him a terror to all tyranny.

All political wisdom is put to the blush by the penetrating seer's glance of the prophet, who, untrammelled by earthly narrow-mindedness and bias, recognises only faithful adherence to the commands of the Holy One, whose ambassador he is, as prudence in prince and people. Those godly men of the Old Testament are in this sense justly called also seers. For though wound around with the most intricate web of resisting forces, they yet know how to see, with certain glance, the only way of escape from all dangers. They are in the infallible possession of that glorious gift of prophecy, which from the past solves the riddles of the present and future. Take them therefore as models, ye who think yourselves called to be prophets of the people in our day. Read as they did in the book of history; test the old past with calmness, before you attempt to utter and bless the world with forms of new wisdom of your own making. That resistless law of retribution, which stands written on every page of history in letters not to be effaced, the old prophets always kept before their eyes in undimmed clearness. From it they draw wisdom that never deceives, that they may place the future before the people. This wisdom kindles in them the almighty truth of the word and effects the endless miracles of holy eloquence.

ART. III.—TABLE MOVINGS AND SPIRIT RAPPINGS.

1. *Les Tables tournantes; Les Mediums et les Esprits.* Par Louis Figuié.2. *Spirit-Rapping made easy.* Once a Week, 1860. 408, 489 and 512.

Nihil sub sole novum, nec valet quisquam dicere: Ecce hoc recens est: jam enim praecessit in saeculis, quae fuerunt ante nos.—*Ecclesiastes* 1: 10.

Our delusions are like the sports of children,—they have their day of honor and when that is over their place is occupied by that which is for the time being more novel; both delusions and sports move in cycles, and the old is ever being reproduced to demand attention or wonder as in the days of its first appearance. The very Salem witches, whose wondrous mischievous performances excited our smiles years since, and made us pity the credulous New England fathers, performed no deeds more ludicrous than some of those which are known in common parlance as “table-movings” and “spirit-rappings;” still there is a family resemblance between the two which satisfies us the modern performances are not more dignified, mysterious or more calculated to challenge our respect than those produced in the last century. In previous articles published in the current volume of the Review,* we have endeavored to show how hysteria would explain many of the bodily and mental phenomena exhibited by the fanatical, and how involuntary complicity of thought would explain muscular movements which had been declared altogether beyond the agency of volition, and the result of some mysterious power. In the present article, we hope to show how these two causes may explain so much of the wonderful in the latest and most fashionable delusion of the times, that we will be justified in believing the whole to be a

fraud or a self-deception on the part of those who are engaged in the manifestations. We do not deem it necessary to attempt the explanation of every thaumaturgic exhibition. *Falsus in uno, falsus in omnibus* is a very good maxim in such examinations. If a portion of the operations attributed to supernatural means is found to be clearly the result of ordinary causes, the conclusion is not unnatural that the whole may have been produced in the same way.

It seems to us a waste of time to discuss whether *spiritual* (our readers will understand that this word is employed throughout this article as simply indicating a series of phenomena or effects, which have been attributed to supernatural causes,) communications have proceeded from truthful or lying spirits, from messengers of good or the father of lies. The first thing to be done is to find out whether the whole series of phenomena could be produced by agencies which are open to scientific examination, and should such an investigation be attended with success, we are at once placed in a position to give a decision. But should we fail, then the nature of these phenomena and the nature of the pretended supernatural information may be inquired into, so as to find out whether they be of sufficient magnitude to invest with the character of the miraculous, which inquiry would be settled by their self-authenticating character; or are worthless and consist of a series of lies and deceptions, in which case it would be of no importance to know whether the devil was mediately or immediately concerned, since he may work just as effectively in doing evil, in either way. We propose the first mode of examination in this article believing it will furnish us satisfactory results, and that the presumptive dignity, which arises from a serious theological consideration of this subject, should not be allowed to rest on it and that some of our able theologians have really done injury to the cause of true religion by discussing the nature of these manifestations as serious theological errors, whereas they never rise above the level of cleverly-executed tricks. In this view we shall

use as our guide the impartial, critical mind of Figuiet, although we should not consider his skepticism as a reliable guide in the second method of examination.

Many of the wonders of spiritualism were anticipated by the operations of Count Cagliostro, who, for a long time, occupied the attention of the French people by his pretended powers over things hidden in the bosom of the future. His magic mirrors exhibited much that has since been explained by the phenomena of hypnotism, and the influence exerted by him and his followers over the people finds an explanation in the peculiar willingness evinced by persons in a high state of nervous exaltation to assume, as their own, any direction which a strong mind may strive to give them. Other phenomena, belonging to the so-called animal magnetism, attracted attention from students in different parts of the world, but these phenomena multiplied in the year 1846 to such an extent that a furor was created on the subject.

The case of Angelique Cottin, a girl, fourteen years old, of the village of Boutigny is so remarkable that an examination of the facts will prepare us for the consideration of the Table-rappings of the United States. Early in January 1846, this young girl being engaged in weaving some silk gloves, the oak table to which the woof was attached was observed to move about, and efforts to keep it at rest proved unavailing. Her companions shrieked so as to bring in the neighbors. These requested the girls to seat themselves at the table again, with the view of seeing whether the movements would be renewed,—but the phenomena were only reproduced when Angelique renewed her position at the woof,—the table then began to sway backwards and forwards and finally it was upset. Of course the conclusion arrived at was that she was bewitched (it is a convenient thing to have some word which can be employed as an explanation for that which is obscure and unintelligible). The next morning the same movements were exhibited by the table when she took her place, and between eight and nine o'clock they increased so much in character

that it was necessary to assign her another table for her work, and this table was immediately upset. To avoid this interference with her work, the glove on which she was working was attached to a trough weighing 75 kilogrammes (about pounds), but this was also caused to rock. These effects were soon communicated to the whole neighborhood, and the villagers insisted that the spirit which was, in their opinion, the cause of all these erratic movements, should be exorcised. The priest, however, desired to see with his own eyes the phenomena, and soon convinced himself that not religious rites, but medical treatment was demanded.

Careful examination being made as to the phenomena, it was discovered that various other bodies were repelled with great force, when she approached them, and even when her clothing was brought into contact,—special repulsive power seemed to exist in the lower portion of her skirts. Shocks were also received when the knuckles of her companions were brought near her face. She was prevented from occupying a chair or bed and could only be comfortable when resting on her knees in the middle of the house. With the view of having some occupation, she attempted to hull a basket of beans, but the latter, as soon as her hands were plunged in the basket, commenced leaping about in all directions. The phenomena of repulsion were exhibited in many ways, and their fame reached Paris, whither her parents brought her with the view of making some profit. Men of science attended her exhibitions, and Arago himself, at the observatory, had an opportunity of noticing the following phenomena: "She directed her hand towards a sheet of paper placed on the table, when the paper was immediately attracted with great force towards the hand.—Angélique having approached a small stand and gently touched it with her apron the stand was repelled.—Being seated on a chair with her feet placed on the ground, the chair was violently projected against the wall, while she was thrown in an opposite direction. This experiment was repeated several times, and Arago and

his companions failed to keep the chair firm and immovable." On the strength of these phenomena Arago demanded that the Academy of Sciences should appoint a commission for their investigation. Arago, Becquerel, Isidore-Geoffroy, Saint-Hilaire, Babinet, Rayer and Pariset physicists and naturalists—were appointed to conduct the same. They endeavored, by physical apparatus, to detect the presence of free electricity, analogous to that which is found in the electrical eel (*gymnotus electricus*), the electrical torpedo, &c. But no such free electricity was revealed, and the phenomena of repulsion of furniture, &c., became more and more rare. Their report (March 9, 1846) declares that *no* phenomena of repulsion were exhibited in their presence when portions of her dress were brought in contact with articles of furniture, and "the only fact observed by them was that of violent movements communicated to chairs on which she was sitting. Serious suspicions having been excited by the manner in which these movements took place, they determined to examine them very carefully, and came to the conclusion that they might have been produced by concealed adroit movements of her hands and feet."

A similar case to that of Angélique Cottin was presented by Honorine Séguin, aged thirteen years six months; tables were over-turned and chairs made to move about in the most erratic manner. The effects produced were absolutely involuntary and after some weeks disappeared never to return again. In this case, also, the electrical tests employed could detect no indications of the presence of free electricity.

Figuiet thinks that the case of Honorine confirms the truth of the electric properties alleged to exist in Angélique, and proves that there was "neither fraud, nor collusion, but simply a pathological condition, which disappeared as spontaneously as it appeared, and like all abnormal troubles disturbing the nervous system may disappear. By this explanation the case of Angélique is freed from the supernatural character, which it was supposed to possess, and

the scientific explanation proves to be of more account than systematic skepticism and denial."

We are at a loss to account for the conclusion thus stated. Curious movements are attributed to electrical action, but the most delicate tests fail to detect the presence of electricity,—tests that were most satisfactory in detecting it in animals, whose physical demonstrations of power were feeble in comparison with those of the two girls, failed. The possibility, nay, the probability of these effects being the results of voluntary muscular exertions is distinctly stated by men who have examined the cases with scientific care and unprejudiced minds, and is not the conclusion most natural that what cannot be proven to be the result of electrical power and yet may have been produced by muscular exertion, has really been thus produced? We think there can be but one answer to this question. In reply to the query, "What motives could these poor girls have had thus to deceive," we have simply to say, that hysteria is the fruitful parent of manifold forms of eccentric conduct which cannot be judged of by the same rules that are applicable in cases of healthy minds acting in healthy bodies.

An accumulation of free electricity on the surface of the human body is not a very rare occurrence. In dry, cold mornings the crackling sound produced by the passage of a horn comb through the hair, is attributable to this cause. Occasionally we may find a young lady who, by shuffling her slippered foot over the hearth rug, accumulates so much of the electrical fluid as to be enabled to ignite a jet of gas, issuing from the gas-burner, or even to communicate a violent shock from her knuckles to a bystander. These cases, however, carry with them their own explanation and bear no relation to other movements, which when carefully examined, can be explained without the existence of electrical aid.

In the same year, 1846, while Angélique Cottin's case was attracting some attention in Paris, a coal merchant living in the Rue Neuve de Cluny was subjected to a series of annoyances, in comparison with which the feats of

ground and lofty tumbling executed by furniture and kitchen utensils, in the days of Mather, were simple child's play. Building stones were hurled against the doors, windows and roof. The size of the stones and the force with which they fell seem to militate against the idea that they were thrown by hand. The occupant of the house made complaint to the authorities, showing the damage done not only to his house and furniture, but also to his own body, from the missiles thus mysteriously hurled against the house. The police failed to detect the cause, which was at last presumed to be the coal-dealer himself, who had become dissatisfied with the house and hoped by this means to get rid of his lease.

These cases seemed to produce others; moving tables, dancing tea-trays, and gymnastic tea-pots began to appear in different parts of France. Even weighty articles of furniture, highly respected and endeared to families by years of constant association, caught the contagion and attempted the slow movements of a *minuet de la cour* when the circumstances of their construction did not justify the quick movements of the fashionable waltz. The epidemic always seized houses occupied by families who had bright and quick servants. Rarely if ever was any acknowledgment made by those suspected of being the mistresses of ceremonies at these *revels* of inanimate bodies, and, as in the days of Salem, history could only record the facts and leave posterity to reason on the causes. The most exciting and interesting events must of course come to an end, and finally the fantastic movements of household and kitchen furniture in France ceased,—the dignity of heirloom chairs and tables was no longer disturbed. But the spirit which was pro tempore quieted in France soon asserted its authority and might in our own land and here more wonderful events were produced, and were unhesitatingly attributed to supernatural agencies, which certain favored *media* were supposed capable of enlisting in their service whenever they pleased.

It has been well said that the exploded heresies and humbugs of Europe grow with remarkable luxuriance when

transplanted to the United States. We are so eager for novelties and so energetic in our partizanship, that we carry the latter invariably to a most ridiculous extreme. Should the novelty prove to be of real value it is likely that the American mind will speedily make this available to the greatest number possible, but, on the other hand, should it be worthless the evil is widely disseminated and made to bear an abundant harvest of delusion and misery. This has been the case with Mesmerism, Homoeopathy, Hydropathy and many other forms of delusion. At times, however, we have returned the compliment and transplanted some of our delusions to European shores, where they have been kindly received and carefully nourished. Mormonism has thus grown quite luxuriantly in Europe, and gathered a number of converts. Table movings have been common to the two continents, but on our own they have prevailed so extensively as to give the appearance of an epidemic which in a few years swept the entire country, involving all classes, ages and professions. It would be impossible to give even a general outline of the history of this epidemic, or to mention the number of books that have been written on the subject, some professing to consider it scientifically, others theologically, others remarkable only for the stupid blindness of their writers, and others again for the unbounded gullibility with which their authors seem to be supplied. Some few cases must be considered and then an attempt be made at their explanation in cases where the parties concerned were knowingly perpetrating a fraud, as well as in those where they were self-deceived.

The names of the Misses Fox are connected in this country with the reintroduction of table movings. They took possession of a house in Hydesville, N. Y., from which the previous occupant had decamped in consequence of annoyances in the way of knocks at the front door, movements of furniture and various other strange phenomena, which, to say the least, were not conducive to the comfort and peace of its inmates. These ladies soon learned not to fear the

manifestations, but discovered that they were produced by supernatural beings and that the latter could be made useful as intelligence-agents to novelty-seeing humanity. At first, the sounds were supposed to be produced by rats, but examination showed that they must proceed from some other cause. Familiarity with the sounds emboldened the mother of the young ladies to address their source one evening in the month of March, 1848. To the question, "Does the sound proceed from a dead person?" there was an affirmative answer, that is to say a knock. The ages of the ladies were also correctly given by a number of knocks, one answering to each year of their lives. The whole family were attracted by this novelty—and Mrs. Fish (a married daughter of the family), living in Rochester, soon became an adept in interpreting these knockings, her father's family having removed from Hydesville, bringing along with them, *mirabile dictu*, the knockings with all their peculiarities. The whole thing was astonishing—revelations were to be had from the spirit-world by the simple payment of a fee to this family. The veil hiding the mysterious realm of the dead from the eye of man was torn down, and the spirits of deceased relatives could be summoned from "the bourne whence no traveller returns" to answer idle questions as to their ages, names, &c.;—and not only this, the manes of the great departed, whose acquaintance in life was denied to commoners, could be induced to answer the summons of any blockhead whose money was expended for the purpose. Here was a complete realization of the equality to which that great leveller—death—reduces all men, making them even subject to the whims and caprices of the living.

The nature of the exhibitions given by the Fox family differed somewhat as the company, assembled to witness them, differed. If credulity was largely developed in the spectators, the exhibitions were more wonderful and mysterious than when those of little faith and much scientific inquisitiveness were present. A reverend gentleman, whose studies had doubtless unfitted him for close physi-

cal scrutiny of phenomena, was favored with the sight of a shadowy hand which gently stroked a lock of his hair, with the contact of an icy hand on his face causing a chill throughout his frame similar to that produced by the contact of a dead body, and with the singular appearance of furniture moving about in the wildest disorder. He is satisfied that if deception had existed he could have detected it, and prefers to be credulous as to the view which suggests the action of supernatural agencies, rather than to that view which admits of fraud or cheiromantic dexterity in effecting such unusual occurrences.

But a corps of scientific gentlemen, after examining with great care the knockings and movings produced under the superintendence of this same family, do not hesitate to pronounce them the results of physical agencies employed by living human beings,—having been able in some cases to detect the probable *modus operandi*.

The believers in the supernatural causes of these phenomena were not confined to the illiterate, but were found in all classes of society. Many of the clergy, members of the legal and medical profession, tradesmen, scholars and mechanics were enrolled in the list of the so called spiritualists. Those who paid much attention to the subject were soon recognizable in the community by a change in habits and manners, not unlike those always occurring among enthusiasts on all subjects. At least one prominent scientific scholar was enlisted in their ranks, and it was surprising to see how his natural acuteness of powers of observation were absolutely blunted by his faith, so that, that which bystanders could perceive was a badly-concealed trick was sometimes adopted with readiness by him as absolute truth. An illustration of this we will present further on in the course of this article.

Finally the excitement became so great in the United States, that a petition was addressed to Congress, signed by a large number of citizens, directing its attention to the subject and asking a public examination of the same. This petition enumerates the phenomena and asks for an exam-

ination by a commission appointed by Congress. It states that "it cannot be denied with any reason that the various phenomena of which it treats are destined to produce important and durable results, affecting in a permanent manner, the physical condition, mental development and moral character of a large proportion of the American people. It is patent that these occult powers influence the essential principles of health and life, of thought and action.—and hence they may be destined to modify the conditions of our existence, of the faith and philosophy of our age, as well as of the government of the world." For these reasons the petitioners demanded that a suitable commission be appointed to prosecute investigations on this subject.

The phenomena called spiritual may be classed under four heads—1, the movement of tables and other articles of furniture; 2, rappings and knockings which were alleged to be caused by supernatural beings with the view of communicating with man; 3, the reception of written messages alleged to be *written* by spiritual beings acting through the body of the person holding the pencil or even directly moving the pencil without any intermediation; 4, the presentation of the actual person of the spirit so as to be recognizable by bystanders. We do not pretend to say that all the protean forms, which this disease assumed, could be strictly confined to these four heads, but their consideration will put us in a position to understand the subject tolerably well.

As regards those employed in the movements of articles of furniture we must willingly recognize the fact that the majority are perfectly honest and sincere, incapable of an attempt to deceive. In such view it becomes important to discover how one may be active in producing such movements without wishing it, or even when firmly determined that he will resist any tendency to move that he may discover in the table. Ordinarily such movements are produced by the following arrangement: a number of persons are seated around the table with their hands resting on it;—conversation or levity of any kind is prohibited,—the

mind becomes entirely fixed on the movement expected. Eventually this takes place, and the rotation is accomplished with greater or less rapidity. In our article on *The Divining Rod* we referred to Chevreul's explanation of the motion of the pendule explorateur, and as he bases his explanation of table movings on the theory, then advanced we extract the following from his letter to Ampère :

"When I held the pendulum in my hand, a muscular movement of my arm, although insensible to me, forced the pendulum from its condition of repose, and the oscillations once established were soon augmented by the influence that vision exercised in the way of putting me into that peculiar disposition or tendency to motion. Still it must be acknowledged that the muscular movement, even when it has been exaggerated by this tendency to motion, can easily be checked, I can not say by the power of the will, but when one has simply the thought of trying whether it could be checked. There is then an intimate connection established between the execution of certain motions and the act of thinking respecting it, although this thinking is not the will which commands the muscular organs. In this respect the phenomena I have described seem to me to have some interest for psychology and even for natural science ;—they prove how easily illusions may be taken for reality, whenever we are investigating phenomena in the performance of which our own organs are engaged, and under circumstances which have not yet been analyzed."

Chevreul applies the theory of insensible muscular motion to the table movings of the times. When a number of persons are placed around a table, their hands being upon it, they are all awaiting a rotation of the same either from right to left or from left to right, and thus they are unconsciously acting upon the table with some force. If the same direction of rotation is not expected by all, no motion will result,—or the motion will be very slight at first and then increase in rapidity. When the company anxiously wish that the table should move, such a result is most generally attained; when they wish that the table should re-

main at rest, motion is exceedingly rare. This theory may be adequate for the explanation of simple rotation of tables, yet there seems to be something wanting when we endeavor to apply it to the movement of bodies of great weight.

Babinet presents a theory, substantially the same as that originated by Chevreul, relating however only to the movements of tables and not taking into consideration the rappings and knockings which attend the exhibitions of mediums. "Every thing is referred to unconscious motions of our muscular fibres, to nascent or incipient motions."

Faraday has also investigated this subject with great care, and showed that the rotation was produced by the muscular force of the persons seated at the table without the aid and assistance of any other power whatever. By a very simple experiment he showed that the hands actually exercised some force before the table commenced to move. All these explanations are based upon truth, but they do not present us a theory complete enough to meet all cases. Something more is still necessary. It is true they furnish us enough to overthrow the pretensions of the spiritualists, but not enough to satisfy the man of science. Science is never satisfied with mere negations of pretended explanations; within her own domain she is never satisfied unless she can remove all obscurity and illumine the whole field of view.

As the history of novelties during this century would lead us to expect, the movements were attributed by some to a fluid, whether electric, magnetic, or vital, it was not stated. Gasparin has been the principal supporter of this theory. It is the old theory advanced by believers in Animal Magnetism. "According to the partizans of this theory, the same fluid which, emanating from the body of the magnetizer, plunges the subject exposed to its action into a state of somnambulism, is capable by exhalation from the bodies of persons forming the chain, of shaking a table and, by its own mechanical impulse, of producing motion." Babinet has overthrown this attempted explanation by the statement that *the nervous influence can not*

pass beyond the epidermis. "This is one of the most firmly established truths of physiology and a principle which must not be lost sight of, since it is sufficient to overthrow the hypothesis of a fluid applied to the interpretation of table-movings."

But we have been following the explanations of science, without listening to those which the operators themselves furnish on this subject;—and this is simply in accordance with our purpose as stated in the commencement of this article. Their theory, however, may be stated in few words,—all dogmatic statements have this peculiarity. "If a table turns after a quarter of an hour of fixed attention on the part of the experimenters, the moving agency is spiritual; good or bad spirits, angels or demons, have entered the table and have put it in motion." But before we are driven to the adoption of a theory, even more mysterious than the phenomena themselves, it is necessary to look still further into the realm of the natural for the explanation.

Indeed here we can resort to the curious facts which modern physiologists have studied, and to which we have adverted in our article on Animal Magnetism in the April number of the Review,—these will enable us to get something like an explanation of the phenomena. As the application of hypnotism to this subject has been well made by Figuier, we prefer to let him speak here in his own words. "Let us recollect that in consequence of the great cerebral tension resulting from a long-continued contemplation of a fixed object, the brain falls into a particular condition, which has been successively called by the names of *magnetic state*, *nervous sleep*, and *biological state*, different names designating different varieties of a condition, generally identical. Once placed in this condition, whether by the passes of a magnetizer, as has been done since the time of Mesmer, or by the contemplation of a brilliant object, as Braid operated, afterwards imitated by Phillips and as the Arabian and Egyptian sorcerers operated, or indeed simply by strong moral excitement, examples of which

we have known, the individual falls into that automatic passivity which constitutes *nervous sleep*. He has lost the power of directing and controlling his will proper, and is in the power of another's will. A glass of water is presented to him with the declaration that it is a delicious beverage, and he drinks it believing it to be wine, a liqueur or milk according to the wish of him who has so strongly seized, as it were, upon his existence. Thus deprived of the aids of his own private judgment, the individual is almost a stranger to his own actions, and when restored to his natural condition he loses the recollection of the actions he has performed during the singular and temporary abdication of the *ego*. He is under the influence of *suggestions*, that is to say, accepting, without the power of rejecting, a definite idea presented to him by another's will; he acts and is forced to act without thought, without will, and consequently without consciousness. This theory solves a grave question in psychology for a man thus effected has lost his proper will and cannot be fully responsible for his acts. He acts, determined by images intruded on his brain, analogous to those visions which Cuvier supposed were fixed in the *sensorium* of the bee, and which represent the form and proportions of the cell that instinct impels it to construct. The principle of *suggestions* explains perfectly the phenomena so varied and sometimes so terrible of hallucination, and shows at the same time what slight ground separates a man laboring under hallucination from a monomaniac. It is not astonishing to find that in a large number of table turners, the hallucination survives the experiment and is converted into positive madness."

"This principle of *suggestions*, under the influence of nervous sleep, appears to us to furnish an explanation of the phenomena of table-movings in their simplest form. Let us see what takes place in the chain of persons who have arranged themselves for an experiment of this kind. Fixed attention and introspection of thought is recommended. The longer this attention continues, and the moral excitement continues, the more the brain becomes fatigued,

and the thoughts become confused. * * In such a party of persons, * * the largest number experience no particular effect. But it is a rare occurrence if one of them is not thrown for an instant in the hypnotic or biological condition. It is necessary that this condition should continue but for a second in order that the phenomena should be produced. One member of the circle falls into this state of nervous half-somnolence, having no consciousness of his acts and no other thought than the fixed idea that the table will move, and actually unknown to himself gives the impulse to the table; at this instant he may employ a muscular force which is, relatively speaking, considerable and the table moves. This impulse being given, this *unconscious* action accomplished, nothing more is needed. The individual, thus slightly biologized, may immediately return to his original condition, for scarcely has this movement of mechanical displacement been exhibited, than all those who compose the circle rise and follow the movement, or, to speak differently, make the table continue in motion, believing that they but follow its motions. As for the individual, the involuntary cause of the phenomena, since he cannot recollect any thing done in the state of nervous sleep,—he is ignorant of what he has done and is indignant if accused of having pushed the table. He suspects the other members of the circle of having done that of which they accuse him."

It will be observed that this explanation applies to the simplest movements of tables over floors,—such movements as occur when neophytes in the psychomantic art are experimenting on small tables and other articles of furniture. The latter really are moved without any intention of deception on the part of those composing the circle,—and with the simple phenomenon of a table peregrinating a room with a circle of excited persons surrounding it, each thinking he is resisting the tendency to motion, when in fact he is aiding it, this explanation has to do. We quote from the same author his explanation as to more complex phenomena, reserving an exhibit of the means by which

these phenomena may be dishonestly produced until we have finished what we have to present concerning those persons engaged in table-moving who are self-deceived, in consequence of the nervous state into which they are thrown. "As to movements of tables in response to questions, table-legs that rise in obedience to orders, and which by the number of blows given respond to questions, the same theory is available, if you only admit that among the persons composing the circle there is one whose state of nervous sleep continues for a certain length of time. This individual, hypnotized without his knowledge, responds to questions and orders given him, inclining the table or making it give the number of blows required by the questions. When restored to his natural condition he forgets all the actions done in this way, just as every magnetized or hypnotized individual loses the recollection of acts performed during that condition. The individual is a kind of waking sleeper; he is *non sui compos*,—is in a mental condition which partakes both of the character of somnambulism and fascination. He is not asleep,—he is charmed or fascinated in consequence of the strong moral concentration imposed on him: he is a *medium*. But as this latter form of experiment is of a higher order than the first, it is not accomplished in every group. In order that the table should respond to questions that may be asked, it is necessary that the persons who operate should have practised the phenomena for some time, and that among them there should be one, a subject specially liable to fall into this condition, who habitually falls into it quickly and continues in it for some time, he must be in a word a tried *medium*. * * Custom makes the attainment of the condition an easy and sure thing. Practised mediums can in a very short time place themselves in this condition of nervous half-somnolence, which makes the fact of the rotation of the table inevitable, and the movement communicated by them to the article of furniture conformable to the demand." The simple fact that tables were moved when a circle of persons were seated around with their hands resting on

them, was at first a novelty so strange that the world did not weary of witnessing it for a long time. Fatigue, *ennui* at length demanded something additional. This was furnished by the knocks, produced by the rising and falling of one or two of the legs of the table. It was an easy matter to attribute these knocks to supernatural causes, as their real cause was not suspected. Soon an alphabet was arranged and then the whole armament was prepared for invading the credulity of man and demanding his unreserved faith. The hypnotized individual (we are speaking now of honest operators, our attention will be claimed by the others directly,) produced such movements as answered to the questions propounded. These answers were not always correct,—nay rarely were correct,—still a ready explanation was at hand in the statement that lying spirits would sometimes displace those who dealt in truth and thus error was always possible. And here a significant fact may be alluded to. Errors were more frequent when the circle was composed of simple-minded, honest, ingenuous persons, than when the crafty composed it. One would have supposed that the former would have been the proper mediums for spiritual communication, and that the brightness of the truth would shine all the more on account of the dullness of the medium. In truth the crafty knew how to prepare themselves with suitable answers for all probable questions, and thus the unwary spectator was most frequently taken in by them.

Still another advance was demanded, however, in this mode of obtaining information from the spirit world,—human ingenuity was tasked on this question. A pencil was fitted in the end of one of the table legs, this was placed over a large sheet of paper, and when the movements were made, the answer was written out more or less legibly by the pencil. The transparent deception was still received bonâ-fide by believers; and in order to give a more ready method of writing a special arrangement was invented, a *spirit-tablet*, which consisted of an oval tablet, moving on castors, supplied with a pencil at one end; it was placed on a sheet of

white paper laid on the table,—the medium's hand was placed on the tablet and then the answer was given by the tracings which the pencil made in moving over the paper. The slow process of spelling out words from the knocks was thus dispensed with, and sentences could be put together very rapidly. But every science, art and branch of knowledge is progressive, and we are not surprised that at length all machinery is dispensed with,—the medium is placed at the table, pencil in hand, and the operator, after a moment's quiet reflection, addresses the question, the medium writes and *this* is the answer of the spirit. Here we have direct analogy, according to Figuiet, between the medium, and the subject of the mesmerizer. Both are in the same psychological condition, and, when restored to the normal state, are ignorant as to what has transpired. Each at times may suppose himself animated by the spirit of some deceased person, and if his knowledge of the habits, modes of thought, style of composition and cheirography be at all accurate, the written answer to the request made will be of such a character as might reasonably be expected. If, however, there should exist ignorance on these points, then the answers will be lamentably erroneous. We have seen a note, purporting to have been written by Benjamin Franklin, the cheirography of which was a remarkable imitation of the old philosopher's, yet the substance (it was a note to one of his descendants) showed the silliness of the medium (whether honest or dishonest,)—it read thus ; "If my relative will have a circle at his house, I will convince him of my existence." The answer returned was, "Tell him that I never doubted his existence."

But the directness of our communication with the spirit world does not cease with the use even of the pencil. There are those who pretend that their souls are taken possession of by the spirits of the departed, who then speak through their lips. The spirit evoked is then responsible for whatever is said, gets all the credit, the medium having only the muscular labor to undergo required in pronouncing the words or furnishing the requisite gesticulations.

Here we have all the extravagances of the past ages reproduced. Nervous persons in a high state of excitement have from time to time claimed the gift of prophecy, the power of presenting in a connected form the incidents of the past or of revealing the thoughts of the living. We have seen how such an asserted gift of prophecy may pass over a land like a mighty epidemic. What wonder then that this form of mental delusion should have been prevalent but a few years since, and that even now male and female mediums announce that the spirits of Webster, Clay and Jackson will, through their mouths, give their opinion on the national crisis and the duty of Americans with reference to it, or that some one of the holy Fathers of the Christian Church will denounce the Church spirit of the times, the adoption of rites and ceremonies, the practice of liturgical worship—things which might have been very good early in the history of religion, but which are now supplanted by true evangelicalism, or educated morality! The delusion, where the medium is honest, is most complete, terminating in a species of monomania,—which eventually becomes absolute madness.

In this country, many victims to these delusions have terminated their lives in Asylums and some have been driven to suicide. Such a result is nothing more than what might be expected. The hyper-excited condition of the nervous system of course is attended with a low degree of cerebral congestion, which may terminate in mental aberration or even death. One of the principal spiritualists in France (Hennequin) died in a mad house;—and many a family circle has been broken up by the entrance of this so-called spiritualism with its train of mental hallucinations and nervous extacies. Surely the psychologico-physiological explanation of this whole subject is sufficient, without any need of theological argumentation. But with this explanation there is connected a moral; persons of a nervous temperament, as they value the health of their bodies, minds and souls, should avoid all connection with table movings or spirit rappings. The brain is too easily disor-

dered,—its delicate mechanism is too easily deranged for one with such a temperament to risk the consequences of hypnotic excitement, of cerebral congestion whether great or little.

The so-called communications from the spirits always partake of the sentiments and character of thought of the medium. When the latter is pervaded with a vein of piety, the language may be scriptural; when with a sceptical or atheistic spirit, this will be found pervading the revelation. The revelations are emphatically all things to all persons. It is said a medium in Paris when asked if there was a devil, gave the following written answer:—"J n'existe pas.—Satan."

The language in which the answers are given is also that known to the medium, although the quasi spirit when embodied on this earth might have been absolutely ignorant of it: the answers are never given in the native language of the supposed spirit, although the questions may be addressed in it, unless the medium should happen to be familiar with the same. We shall never forget the indignation of an old scientific friend, who addressed Cyrus the Great in Persian, when he found that Cyrus couldn't understand anything but English, and was unable even to give his name in ancient Persian.

The very nature of the communications militates generally against their originating with minds of a high order. They consist of trite moral sayings, or mere jinglings of words, in some instances of mystic nonsense. We have seen a savant delighted with the reception of this remarkable truism—"honesty must be the motto of every honest man." This wonderful concentration of wisdom was communicated at a session when a scientific man, one of the first in this country, whose clearness of perception and accuracy of judgment, on all other subjects but table-movings *et id omne genus*, was not surpassed, through a medium (employing what was called a *spiritoscope*) who was receiving supposed communications from the other world. It was astonishing to see what trifling nonsense was received

as important truth, and how the man of science had become the dupe of the medium. During the session we managed by a dexterous application of one foot against the leg of the table to upset it in the lap of the medium. The reader may judge of our surprise, when the savant asked the question whether the table had been upset by the spirits, at hearing an *affirmative* answer returned by the medium.

But few words are required on the subject of rappings, independent of table-movings,—rappings, the locality of which has generally bewildered the spectators and given the darkest veil of mystery to the whole performance. Prof. Flint and M. Schiff have shown how these could be produced. Of course in treating of this portion of our subject we no longer insist on the sincerity of the operator,—we have now simply to do with fraud and the way in which it is accomplished. There is no nervous state here,—no necessity of hypnotism or biology to explain the phenomena,—these belong to the region of artificial magic, and are susceptible of the same kind of study and examination as those of Heller, Blitz or the Fakir of Ava. "Sounds may be produced by the rapid contraction of certain muscles, without any motion perceptible on the surface of the body." * * * For example, the tendon of the *peroneus longus* muscle, striking against its groove or the osseous surface of the fibula, is capable of producing sounds sufficiently loud to be heard at some distance. Schiff, who had succeeded in acquiring considerable skill in this way, could make at will audible sounds which were successive and regular." Velpeau has shown that this kind of sound can be produced in various parts of the body,—the hip, the shoulders, &c. Flint attributed the sounds produced by the members of the Fox family simply to movements of the knee joint, the tibia acting against the former and undergoing a species of lateral displacement;—the sounds were always double, one evidently resulting from the displacement and the other from the restoration of the bone. He had an opportunity of examining the mechanism of the process in the case of a young lady who had taught herself

to produce similar sounds. We can understand why females most generally are distinguished in this "line of business," since the costume of the sex effectually prevents observation of the mechanism of the process.

We had an opportunity during the year 1853, of examining a case where the sounds were produced by the *peroneous longus* muscle, and were surprised at their deceptive-ness. The gentleman who was kind enough to allow an examination with the view of satisfying ourselves on the subject, stood in the middle of the floor, and the sounds seemed to proceed from blows given beneath the floor.

The so-called communications from the spirit-world, when made in audible words and sentences, necessarily proceed from ventriloquism. A writer in "Once a Week," an English journal, in several articles under the title "Spirit-Rapping made Easy, or How to come out a Medium," has given at full length an account of the mode of producing all the phenomena which are considered most surprising. Many of the wonderful exhibitions of Mr. Home, who has been figuring before the crowned heads of Europe, are sufficiently explained so as to make us place Mr. H. among the first of modern prestidigitators. It is a significant fact that when Houdin—the famous French magician was present at one of Home's attempted exhibitions before the Emperor, "no manifestation took place." An enquiring master-spirit was present, and it was probably considered impolitic to risk detection.

"The first requisite," says our author, "is an impassive countenance, exhibiting no sense of shame, or fear of detection,—a natural or acquired brass, the perfection of which will depend, of course, upon the morale of the performer. After this, the secret of the medium's power is the flexibility of her lower limbs. Her legs must do the work of arms, and her feet must be educated to act like hands. * It is no use to contemplate coming out as a medium unless you are provided with flexible legs and manipulative feet and toes." The author then goes on to give the *modus operandi* by which all the wondrous per-

performances of Mr. Home may be produced, and it is singular to see how simple are the contrivances necessary to produce the startling results. We consider the case, so far as the most prominent pretender to association with the spirit world in physical performances is concerned, to be set at rest, and are willing to look upon Mr. Home as a clever charlatan, as well as to adopt the conclusion that he is "a very clever ventriloquist, a superior player on the mouth-harmonicon; that he possesses an accordian, probably self-acting, a magic lantern, a lazy-tongs, much assurance, an accomplice or two—perhaps many of them in various quarters—and a large circle of accommodating dupes, and of candid, half-doubting, half-credulous spectators."

In our examination of this subject we have endeavored to do full justice to those who have been sincerely desirous of avoiding any thing like deception of their friends and others. Many, nay, most all, the phenomena exhibited by them are susceptible of physiological explanation. But we have at the same time tried to show how the most surprising feats of the *great* exhibitors have proceeded from frauds practiced on the credulity of spectators. The present seems a fitting time to discuss the subject, the whirlwind of excitement has passed away. Facts have been collected, discussed and arranged. The sober second-thought of mankind, not always reliable yet by no means to be despised, has pronounced against the arrogant pretensions of the spiritualists. Theologians, who had plunged into the subject with all the zeal of the schoolmen and the exorcists of the early ages, have perceived their folly. And scientific students have taken up the subject quietly and dispassionately notwithstanding their first expressions of disgust.

In closing the series of articles on "The Marvellous in Modern times," we trust that the readers of the Review, who have followed us through what may have too often seemed to be dull detail, have learned to be cautious in giving their credence to all mysterious phenomena which purport to spring from supernatural causes. The miracle

is self-authenticating. An *evident* purpose is manifest in it. Where such self-authentication does not appear, in spite of all appearances to the contrary, it is safe to conclude that the phenomena are susceptible of explanation by physical or psychological laws. There will be no end to manifestations of the marvellous, so long as the world stands, for of these it may be truly said, in the words of the Preacher: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

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ART. IV.—NOTES ON THE AGAMEMNON OF AESCHYLUS.

[CONCLUDED.]

V. 277. The adverb *τάρα* may belong either to *πῶς* or (perhaps better) to *ἐμωφῶ*. The queen considers the supposition of the chorus as a culpable reflection on her intelligence. "As of a young (or silly) girl you flout my mind," i. e., you place my judgment sarcastically on a level with that of a girl. In a similar manner, Prom. 961, *ἐμπρόμας δῆθεν ὡς παῖδ' ὄντα μὲν*. Cf. also below v. 466, and v. 1374.

V. 278. *ποῦ χρόνου*, "within what time? i. e., when?" This is in accordance with the Greek idiom. The time, within which any thing is done, is regarded as the *substratum* of the action or event, and is regularly put in the genitive. So Herodotus 3, 134 *ταῦτα ὀλίγου χρόνου ἐστὶν ἐτελείεσθαι*. Sophoc. Oed. Col. 393, *βαρὺ κόβημι μολὸν χρόνου*, *intra breve tempus*. The "quantum temporis elapsum sit, ex quo," of Blomfield, and the "Seit welcher Zeit" of Schneider are not satisfactorily sustained by any examples. Cf. Kühner, § 524, 2. The *καί* after the interrogatives *τίς*, *πῶς*, *ποῦ*, *ποῖος*, adds emphasis to the question, as Porson ad Eurip. Phoen. 1373 has shown. It may here be rendered by "pray, pray tell me," or by the *dis praeteres* of Blomfield. Cf. Soph. Oed. T. 772, 989, 1129; Ajax 1200; Trach. 314; Eurip. Hecuba 515, 1064, 1064, 1201; Hypol. 1171; Hermann ad Viger. p. 387.

V. 279. This genitive comes under the same rule as that of v. 269: "within this very night," &c. With respect to the Athenæan method of computing time cf. note to v. 255. —*λέγω*, "I say, maintain, think."

V. 280. The *τόδ'* and *τάχος* of this verse belong together: *tam celeriter*. The accusative is that of the remote or intended effect, on which cf. note to v. 223–226. Instead of

τάχος, *celeriter*, the Greeks also say sometimes *κατὰ τάχος*. Cf. Kühner § 549, Anm. 3. In place of ἀγγέλλων, Stanley would have ἀγγέλλων and Porson ἀγγελῶν, without improving the passage. The verb ἐξαυεῖσθαι properly signifies *pervenire*, i. e., "to arrive at, reach," and is usually followed by the accusative of the place without a preposition. So Eurip. Med. 678; Iphig. Aul. 1557 and in Homer invariably. Here, however, it = *advenire*, "to arrive, come," as Soph. Oed. Col. 349; Ajax 1043; Elect. 387; Aeschyl. Enmen. 923. "And who of messengers (i. e., what messenger) could come with such rapidity?"

V. 282. *φρυκτός* here designates the place where the fire-signal was kindled, "the signal-post, station." The ἀγγαροὶ were Persian messengers, stationed at certain distances from each other, always in readiness to convey the despatches of the monarch throughout the kingdom. The manner, in which this was done, is described by Herodotus 8, 98; Xenophon Cyrop. 8, 6, 9.

The reading of all the MSS. and early editions is ἀγγέλου *πυρός*. As, however, in the quotations of this passage by Suidas, by the Grammaticus of the Etymologicum Magnum, p. 7, 16, and by Eustathius, p. 1854, 26, the word ἀγγάρου occurs, and that too for the purpose of its own explanation, its reëdoption was recommended by Canterus and Wesseling, and it is now recognized, e. g., by Schütz, Blomfield, Hermann and others, as the primitive reading. Eustathius remarks: λέξις φανερώς Περσική. τοιοῦτον δὲ τὸ τῶν φανῶν. κυρίως δὲ κατὰ Αἴλιον Διονύσιον ἀγγαροὶ οἱ ἐκ διαδοχῆς γραμματοφόροι. οἱ δὲ αὐτοί, φησί, καὶ ἀστάνδαι Περσικῶς. It must be confessed, however, that the sense remains essentially the same, whether we adopt the lection of the MSS. or the emendation of Wesseling. Nay, a close inspection of the passages of the Grammatici might even give rise to the suspicion, that they copied the word (and perhaps the error) from each other.

V. 283. Ἰδὴ μὲν x. τ. λ. Supply ἐπεμπεν σέλας, Mount Ida then was the first *φρυκτός*.—Ἐρμαῖον λέπας. Sophoc. Philoct. 1431 has Ἐρμαῖον δρος, to which the Scholiast

adds: δύνανται πάντα τὰ ὄρεα Ἑρμαία καλεῖσθαι, ὅτι νόμος ὁ θεὸς καὶ ὄρειος ὁ Ἑρμῆς. Ἔστι δὲ καὶ Ἑρμαίων οὕτως ἐν Ἀθήνῃ καλούμενον. The word λέπας is defined ὄρους ἀπόσπασμα, i. e., "cliff, promontory," to be distinguished from λέπας, a species of univalve muscle. Cf. Ammon. de different. vocabb. s. v. So Eurip. Herc. Fur. 120 has πρὸς πετραῖον λέπας, and Phœn. 24 ἐς Κιθαιρώνας λέπας. The same word in the same sense occurs in Androm. 205; Rhes. 283, 918; Bacch. 666; Helen 1092.

V. 284. πανόν is restored by Casaubon from Athenaeus 15, p. 700: πρότερος δὲ τούτων Ἀισχύλος ἐν Ἀγαμέμνονι μέμνηται τοῦ πανοῦ, and adopted by the majority of editions. That it is the same, however, as the φανόν of the MSS. we learn from Photius, who derives it from φαίνειν "κατὰ μεταβολὴν τοῦ φ." He defines it δέσμη κληματίδων, "a faggot, torch or brand" made of brushwood and adds φανόν as the more recent Attic form. The Scholiast to Aristoph. Pax 841 says, that both forms were used promiscuously by the Tragic writers: φασὶ λέγειν . . . τὰς δὲ λαμπάδας τοὺς τραγικοὺς φανούς ἢ πανούς διὰ τοῦ π. Euripides has πανός in Ion. 194; 1293, and in Ale. fragm. XIII. The φανόν of Aristoph. Lysist. should, according to Photius, be πανόν likewise.

V. 285. Ἀθῶν, instead of the Ἀθων of the MSS., I adopt after Blomfield and Hermann, on the authority of Eustathius p. 358, who maintains that this adjective, being derived from Ἀθως, should be a perispomenon after the analogy of ἥρω, ἥρως; γάλως, γαλῶς, &c. That mount Athos was sacred to Jove, and that the god was thence called Ζεὺς Ἀθῶς by some, by others Ζεὺς Ἀθῶος (or Ἀθώος) we learn from the same author (cited by Hermann). It was properly the extreme summit of the promontory Akte or the peninsula Chalcidice and is now called Agios Oros or Monte Santo. Sophoc. Thamy. fragm. 3 has θοῆσαν σκοπιὰν Ζητὸς Ἀθώου.

V. 286-289. This spirited and highly poetical passage has been the subject of much dispute, and the most unwarrantable changes have been made in the text by the different editors, in order to suit their several interpretations.

A closer inspection, however, will show that the lection of the most reliable MSS. and early editions is not only capable of being defended by parallel passages, but that it makes by far the best sense and is in perfect accordance with the genius of the poet. The subject is *ισχύς*, with which *πύχη* stands in opposition. To *ὑπερτελής*, the predicate, we supply *ἔστι* or *ἔγένετο*, and then the import is as follows: "And bounding passed beyond, o'erspreading all the sea, the pleasure-speeding torch's might, the pine, announcing, like another sun, its gold-outstreaming blazes to Mekistos' watch." It now remains to justify this rendering, word for word, in the order of the verses.

V. 286. *ὑπερτελής* τε. This word occurs in a similar sense Sophoc. Trach. 36, *νῦν δ' ἥνικ' ἀδελῶν τῶνδ' ὑπερτελής ἐφύ*, where the Schol. explains it by *ὅπερ τὸ τέλος γέγονεν*; and again by *ὑπέρτερος αὐτῶν ἐστιν, ἐγκρατής καὶ ὑπεράνω*, "now that he (sc. Hercules) has passed beyond the limits of these toils, or now that he has risen superior to them." So below v. 350 *ὑπερτελέσαι*, and the adjective alone occurs as here, Euripid. Ion. 1549. That we are at liberty to supply *ἔστι*, *ἐφύ* or some such copula, is evident from the passage of Sophocles just quoted, and it is therefore not necessary to change the word into *ὑπερτελεῖ*, as Blomfield wishes it. The conciseness of the ellipsis may even be regarded as adding energy to the expression. Cf. Kühner § 417. The signification then is either: "And onward went beyond the goal (i. e., the limit of the strait) &c., or: and upward soared aloft, &c., "altissime eminens," Hermann. The former of these is adopted by Hesychius, who, probably with reference to this passage, has *ὑπερτελής ὅπερ τὸ τέλος ἀφικομένην*.

The full meaning of *νωτῖσαι*, which the Scholiast gives but imperfectly by his *ὑπερβῆναι*, and Blomfield by *per dorsum ire*, is found in Porson's note to Euripid. Phoen. 657, where Hesychius explains the *ἐνωτῖσαι* by *τὰ νῶτα περισκέπασεν*. It is, therefore, not simply "to pass over the back," i. e., as we say over the bosom) of the sea, but "to cover it, diffuse itself all over it." The word occurs in a similar

sense in Eurip. Herc. Fur. 362 ed. Pfingk, ubi cf. note. Its peculiar application here may have been suggested by the frequent Homeric *εὐρεῖα νῶτα θαλάσσης*, where *νῶτα* = our "expanse, surface, bosom." Cf. Passow sub voce.

V. 287. *ισχύς* has needlessly been changed into *ισχὺν* by Blomfield, for the purpose of connecting it with *ὥστε νοτίσαι*. The nom. is by far the best. It occurs moreover in all the MSS. and likewise in the Scholiast's explanation *μαγίστη πύχη ισχύς πυρός*. From this we should infer that *ισχύς* here is the substratum of the flame, its support, and therefore correctly put in apposition with *πύχη*. In both these words the cause is put for the effect, and by an audacious poetical license, of which Aeschylus alone could have become guilty, the supporter of the flame, the pine itself (lighted, to be sure!) is said to travel onward, instead of the blazing light that issued from its conflagration!

πορευτοῦ is here active, as verbal adjectives in *τός* sometimes are. Cf. Kühner § 90, Anm. 2. It would be idle here to make it denote a necessity or propriety, for which the Greeks use the proper form *πορευτέος*, as Eurip. Iphig. Aul. 1016; Hercul. 730.—*πρὸς ἡδονήν* is to be connected with *πορευτοῦ*. It denotes the end for which the light is speeding onward, or the effect which it is going to produce: *ita ut voluptatem afferat*. So Prom. 481; Eurip. Iphig. Aul. 1022; Sophoc. Elect. 421. and Trachin. 179 we find in a similar manner *πρὸς χαρὰν λόγων*, which the Scholiast correctly explains by *πρὸς χάριν ἀπαγγελοῦντα, λόγων ἡδονὴν δίδοντα*. The torch is thus said to be a messenger of joy to those beyond the strait, or, as I rendered "pleasure-speeding." This is decidedly more rational than Hermann's *πρὸς ἡδονὴν πύχης*, *luxuriante pini*, to say nothing of the violence done to the text by this connection. I should myself like to read *πύχης* instead of *πύχη*, not however for the purpose of linking it to *πρὸς ἡδονήν*, but rather to connect *πύχης* τὸ χρυσοφεγγές . . . σέλας. The change however is not necessary.

V. 288. *ὥς τις ἥλιος*, like a sun, like some (other, or, a second) sun. Cf. v. 55, *ἢ τις Ἀπόλλων*, x. τ. λ.

V. 289. The last difficulty of this sentence is contained

in *Μακίστου σκοπός*. This is the lection of the earliest and best authorities, and undoubtedly the true one. Yet still the various editions, partly to avoid an apparent grammatical anomaly and partly on account of the *ὁ δέ* of the following verse, have changed *σκοπός* into *σκοπαῖς* (Turnebus and Victorius), into *σκοποῖς* (Blomfield after Schütz), into *σκοπᾶς* (an error of Stephanus), and lastly with most plausibility into *σκοπῶ* (Hermann). The double accusative after *παρ-αγγείλασα*, can, however, be defended and *σκοπός* may be resolved into *εἰς* or *πρὸς σκοπός*, or rather it may stand as the accusative in expressions like *λέγειν τι τινα*, or like the Homeric *βάζειν τι τινα* of Iliad V, 170; IX, 58; XVI, 207. Cf. Kühner § 559 and 560. In regard to Makistos, it has been strangely contended by Henth, that this is not the name of a mountain, but that of a man. This hallucination arose from the *ὁ δέ*, &c., of the following verse, which that commentator did not understand. The context compels us to assign to Makistos his proper place in the series of mountain-stations here enumerated. With respect to its geographical position, concerning which there has been some difficulty, Hermann remarks: "Lesbi montem Macistum memorat Plinius Hist. Nat. 5, 39, (140). Habuit etiam Triphylia montem altum cui nomen fuit Macistum, memoratum a Strabone 8, p. 346, in quo urbs fuit Macistus, de qua Stephanus Byzantius. Aeschilo qui mons hic dictus est, situs ille, ut ordo locorum monstrat, in Euboea, masculino genere *Μακιστος* videtur appellatus fuisse."

V. 290-291. By the *ὁ δέ* of this verse we may either understand *ὁ Μακιστος*, "mons quem quasi genium dicit poeta speculatores excitantem" (Klausen); or, perhaps better, the *ὁ σκοπός* implied in the *σκοπός* of the last verse. There is, therefore, no necessity for regarding Makistos as a man, or for making any of those changes in *σκοπός*, which we have indicated above, much less for reading *οἱ δ' οὔτ' ἐμῶν* x. τ. λ., as Schütz conjectures. The negation expressed by *οὔτε . . . οὐδέ* belongs both to the participles and to the verb *παροῖχεν*. The *οὐδέ* instead of the (more common) second *οὔτε* has an augmentative force: *neque vero, nor yet*.

Kühner § 743, d.—The ἀφρασμόνως (which Turnebus has ἀφράδμων ὥς) is manifestly the same as the ἀφραδμόνως of Pers. 390, which the Scholiast defines: *A. ἀπλῶς, ἀδιόδκτως; B. ἀνεπιστημόνως, inconsiderate, secorditer, incuriose.*—Παρήεν with the negative = *non praetermisit, non neglexit*, i. e., he punctually or faithfully performed. “He, neither slow, nor heedlessly overcome with sleep, did not neglect (performed at once) his part of messenger.” This seems to be better than to render without the negative: “He sent ahead (forwarded) the part of messenger,” i. e., to the one next in order, as Hermann and others prefer to have it.

V. 292–293. The order is ἐκὰς δὲ μολὼν φρυκτοῦ φῶς, x. r. λ. With respect to the situation of Messapium, there are three different accounts. 1st. the Scholiast's: *Μεσάπιον ὄρος μεταξὺ Εὐβοίας καὶ Βοιωτίας.* 2nd. Strabo's, 9, p. 405, ἐν δὲ τῇ Ἀνθροδονίᾳ Μεσσάπιον ὄρος ἐστίν, ἀπὸ Μεσσάπου. This statement, which makes it a mountain of Boeotia, is adopted by Servius ad Virg. Aeneid. VIII, 9. Cf. also Pausanias 9, 22.—3rd. that of Photius: ὄρος Εὐβοίας ἀπὸ Μεσάπου τοῦ μετοικίσαντος εἰς Ἰταλίαν, which is also that of Stephanus Byzantius. With the Macedonian mountain of the same name mentioned by Aristotle, Hist. Anim. 9, 32, we have of course nothing to do here. The authority of Strabo and Pausanias is preferred by Müller, who (Orchomenos, p. 18) remarks: “Mount Mesapion, abounding in springs and stately groves, (is situate) on the Euboean sea. At the foot of it lies the town Anthedon.” Cf. his map of Boeotia.—The verb σημαίνει is here used intransitively: “imparts the signal,” as Sophoc. Antig. 1208, δεσπότην χρέοντι σημαίνει μολῶν; and Herod. 8, 11. τοῖς Ἕλλησι ὥς ἐσήμνη.

V. 294. οἱ δ' ἀντέλαμψαν, x. r. λ. The verb seems to have a factative sense here: “But they returned the blaze (caused it to shine in return) and sped it onward.” Schneider compares v. 749, Δίκα δὲ λάμπει μὲν ἐν δοσκάπνοις δώμασιν, Dike causes her light to shine in smoky habitations.

V. 295. The adjective γραιός (= γεραιός) is usually predicated of persons, rarely of things; sometimes of parts of the human body, perhaps in the sense of the English “with-

ered," e. g. Eurip. Phoen. 101, *γραιῶν χεῖρα*; Med. 1209, *γραιὼν δέμας*; Suppl. 183, *γραιὰ μὲλῃ*. This I hold to be its signification here, so that *γραιά ἐραίχη*=aged, e. i., dry, withered heath or broom, such as is most easily ignited. That we are to explain the *γραιῶς ἀκάνθης πάππος* of Sophoc. fragm. 748 in the same way is evident from the definition of Hesychius: *πάππος, ἀκάνθα, ἐπὶ γερῶν*, and Klausen's "*γραιά de pallido ericæ colore dictum*" is not sustained by any proof. To inorganic objects in the sense of *old*, the word is applied, e. g., by Theocritus 15, 16, *γραιῶν ἀπορίματα περῶν*, *veterum perarum lacinias*; and *γέρων* in the same manner. *id.* 7, 17; *γέρων πέπλος* (like the *charta anus* of Catullus 67, 46, and the *terra anus* of Pliny Hist. Nat. 17, 5. Homer Odys. 22, 184 has *γέρον σάκος*, an old shield. Cf. Wüstemann ad. Theocrit. 7, 17.)—*σωμόν*=*σωρόν* (Schol.).

V. 297. On *δίχην* cf. note to v. 224. On the *λέπας* of the following verse cf. note to v. 274. The plain watered by the Asopos is in the southern part of Boeotia. Cf. Müller's Orchomenos pp. 18, 19, and 476. It is again mentioned by our poet in Pers. 757, *ἐνθα πεδίων Ἀσώπος βοαῖς ἄρδῃ*.

V. 299. *πομποῦ* stands here adjectively, as in v. 123 *πομπούς τ' ἄρχας*, and = the *ἀγγρῶν κυρός*, of v. 278, *ignis ignem deducentis, sive transmittentis*. The *τηλέπομπον* of the following verse is either *longe missam* (sc. *flamman*), or else *late splendentem*, as Schütz correctly has it.

V. 301. *πλέον καίουσα*, *κ. τ. λ.* kindling it brighter than those named before. The Scholiast's *ἢ τοῦ Κιθαρώνα* seems, however, to refer *καίουσα* in a neuter sense to *φρουρά*, blazing brighter than those named before. As to *πλέον*, it may either be taken as an adverb, or as an adjective agreeing with *πόος*. It denotes augmentation not of number only, but also of magnitude, power, intensity, &c. Here then it = brighter, more intensely.

V. 302. According to the Etymol. Magn. p. 384, 32 and Hesychius s. v., lake Gorgopis, anciently *Ἑοχατιῶν*, was situated on the Corinthian isthmus. The derivation of its name is said to be *ἀπὸ Γόργης τῆς Μεγαρέως θυγατρὸς, γυναικὸς Κορίνθου, ἥτις ἀκούσασα τὸν τῶν παιδῶν φῶνον, περιελθὴς γενομένη, ἐβρίβεν αὐτὴν εἰς τὴν λίμνην*.

V. 303. The *Αἰγίπλαγχτος* (= *undis pulsus*, according to Müller) is by the Scholiast said to have been a mountain of Megaris.

V. 304. As its derivation indicates, *θεσμός* (from *τίθημι*) designates whatever is constituted, ordained, appointed by authority, human or divine, e. g., a law, custom, &c., more rarely, in a concrete and collective sense, a body of individuals appointed for some special purpose or invested with some particular power, such as *magistrates, judges, &c.* The latter is unquestionably its meaning in Eumen. 441, *δασαράς* *θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θέσω χρόνον*, where the *δασαράι* and *θεσμός* are made synonymes, and where the Scholiast, under the same conviction, adds his explanatory *διετέλει γὰρ τὸ Ἀρεοπαγίτικόν συνέδριον*. In the same manner then the *θεσμός* here may be the duly appointed watch (collectively) of the signal-station. This seems to be evident, moreover, from the plural verb *πέμπουσι* of the following verse. To this must be added, however, that Hesychius gives one more definition of the word. He says *θεσμός· νόμους θελοῦς, ἧ τὰς συνθέσεις τῶν ξύλων*, *lignorum strues*, an interpretation of the passage adopted by Spanheim.

μή χαρίζεσθαι is the reading of all the MSS. with the exception of one (the Farn. which has *δὴ χαρίζεσθαι*), and I have ventured to retain it in the text in spite of the objections of nearly all the editors, whose emendations do not appear to me to have improved the passage. The difficulty seems to have arisen from a misapprehension in regard to the grammatical construction of this verb, which when it signifies to favor, or indulge is well known to require the dative of the person favored or of the thing indulged in, and when it signifies to favor in the sense of offering freely, or presenting, is known to require the accusative or the partitive genitive of the object bestowed. This is its ordinary construction in Homer (where it frequently occurs,) as well as in the Attic writers of a latter date. Applied to this place, however, there seems to be no sense in it. But Passow admits that sometimes the dative of the person is

omitted, and that the verb may stand *absolutely* with the same meaning. Moreover, from Iliad xiii, 633, *ολον δὴ ἀνδρεςσσι χαρίζεαι ὀβριεσσησιν*, it is evident that it may signify to favor in a culpable sense. Hence I render: "Urged the appointed signal-guard to show no favor in regard to the fire (or more briefly, *not to spare the fire*)," i. e., to comply promptly and strictly with the requirements of the law that regulated the transmission of the signal, as is the duty of a *θεσμός*. In all this there seems to be a distant allusion to the original signification of the word *θεσμός*, as used by the poet in the passage of the Eumenides above quoted, in the sense of *judge* or *magistrate*, in whom the *χαρίζεσθαι* would be a criminal dereliction from duty. In this interpretation I am supported by none of the editors, with the exception of Haupt, who without any further explanation gives *non parcere* as his definition of *μὴ χαρίζεσθαι*. Casaubon and Stanley read *μοι χαρίζεσθαι*, in imitation of the *ἐμοι* of v. 307.

This is adopted by Voss, who translates: *Trieb er zur Pflicht, willfährig mir zu seyn mit Gluth*, urged he the duty, to supply me readily with fire. But this *μοι*, although it completely removes every difficulty with respect to the construction, is harsh and improbable. The same remark applies to the *νν χαρίζεσθαι* of Vossius and Pearson, to favor him with fire, to impart it freely to him, which personifies the subject *φδος*. Stanley "*secundis curis*" emends *μῆχαρ ἰζεσθαι*, *excitavit legis observatorem, ut consideret subsidium ignis*. This conjecture led Wellauer, who still was anxious to make something of *χαρίζεσθαι*, to coin the new word *μῆχαρίζεσθαι* from *μῆχαρ*, after the analogy of *θεναρίζω* from *θέναρ*, which new word is provisionally adopted by Passow and defended by Schneider. But why should the watch be roused to make his preparations respecting the fire? Must it not be supposed that such preparations had been made long before and that the signal could be conveyed with lightening-speed? Heath was the first, who ventured to discard the *χαρίζεσθαι* altogether and to substitute *μὴ χαρίζεσθαι*. So do ed. Glasgow, Schütz,

Porson, Blomfield, and Hermann after them: *Hortabatur, ut ne desiderari paterentur ignem accendi jussum*, from which Humboldt likewise renders: *Dass nimmer fehle meiner Fackelreih' Gesetz*. But the legitimacy of the passive voice of this verb, suspected by Blomfield and Bergk, has not been satisfactorily established, nor do I understand the "non dici hic *θεσμός* οὐ *χαρίζε* *πυρός*, sed *πυρός* *θεσμός* οὐ *χαρίζε*, *non desideratur*," which Hermann offers in its defense. From all this the reader will conclude, that the emendations are as difficult, as the lection of the MSS., and that consequently the latter may be supposed to contain the true sense of the passage.

V. 305. *ἀνδαιοντες* = *ἀναδαιοντες*. The prepositions *ἀν*, *κατά*, *πυρά*, both singly and in composition, often drop the final vowel before consonants. So *ἀνδαιοντες*, *ἀνδράς*, *παροῦσα*, *καθδύσαι* etc. This elision is chiefly Doric and epic. Cf. Kühner § 34.—*μένει* here, as *λογός* of v. 278 = fuel, supply of fuel, the effect for the cause: Kindling with unsparing (abundant, lavish) supply of power &c.

V. 306. *πύρωνα λέγει τὴν εἰς δεξιὰ λήγουσαν ἀκμὴν τοῦ πυρός*. *ἐκ τοῦτου ὠνομάσθη παρὰ τοῖς μετεωρολόγοις πυρωνίας δότηρ*. Schol. The huge beard of a flame is then so called from its tapering conoidal shape. A similar metaphor is the *ἐμπύρους τ' ἀκμὴς* of Eurip. Phoen. 1261, which Klotz renders *firmas et aequabiles ignis altitudines et quasi florem flammæ*; and Seneca Orest. 309 seq. has: *clarus ignis . . . summam in auras fusus explicuit comam*. So we speak of a pencil of light, the tail of a comet, and the Germans say both *Feuerbart* and *Feuerschweif*. Photius less correctly has *πύρωνα πυρός* = *τὴν ἀναφορὰν τοῦ πυρός*.

V. 306-308. *καὶ Σαρανικοῦ . . . φλέγουσαν*. The feminine *φλέγουσαν* is to be referred to the genitive *φλογός*, and its construction is to be accounted for in the same manner as the *λογίων γένναν* . . . *βλαβέντα* of v. 119. g. v.—*καὶ* = *etiam*. Before *ὑπερβόλλων* we supply *δοτε*, and connect it with *πέμπουσιν*. The order then is *δοτε καὶ ὑπερβ. Σαρων. πορθ. x. τ. λ.* "So that in its onward blaze it strikes beyond the far-seen heights of the Saronic gulf."

The reading of the MSS., of Robertellus and Victorius is *χάροπρον πρῶν*, which Bernhardy Wissenach. Synt. p. 50 defends, in the sense of *Spiegelfläche*, mirror-surface. Against such a conjunction of two substantives, of which one stands as the attributive determination of the other, there can be no objection, and to the places cited by Bernhardy there may be added the *πομπῶς πυρός* of v. 290. But it is extremely doubtful, whether *πρῶν* is ever used in the sense of frith, sea, or surface of any kind, the *ἄλιον πρῶνα* of Pers. 109 and 128 being susceptible of a different explanation (cf. Passow s. v., and Schütz ad loc. and Excursus II ad Agamem.) Its ordinary and most obvious signification is any projecting eminence generally, chiefly of mountains, here a projection of the sea-coast, promontory. Hesychius has *πρῶνας δρῶν ἐξοχάς*; and again *πρῶνας οἱ ἐκνευχόμενοι τόποι ἐν τοῖς ὄρεσιν*. Photius *πρῶνας δρῶν ἐξοχαί, βουνοί*. We must therefore discard *χάροπρον*, until a better explanation, than that of Bernhardy is given, and adopt *χάροπρον*, the emendation of Canterus and others. This the Scholiast makes = *χαρόφρον*, conspicuous, or visible from above (here from the heights of Aegiplanctus). But if you prefer to retain *χάροπρον*, I propose, as another explanation, to render the substantives separately, making the verb in a pregnant govern both: So as, darting over (*ἐπέρ*) the mirror-surface of the Saronic gulf, to strike its promontory-marge, still onward blazing.

V. 308. *ἐστ' . . . εἶτ'* is the reading proposed by Hermann in his posthumous edition of the poet; *εἶτ' . . . ἐστ'*, of Stanley, Heath, ed. Glasgow, Porson and Schütz; *εἶτ' . . . ἐστ'* of Blomfield. But there is not sufficient ground for changing the *εἶτ' . . . εἶτ'* of the best authorities (Med. Farn. Bess. Flor. Turneb. Vict.), and whatever Hermann may say to the contrary, Wellauer's remark is just, when he says: "*εἶτα cum vi quadam repetitum videtur, ad exprimendum laetitiam quod nuntius jam ad eam pervenerit stationem, quae Atridarum aedibus proxima est*," nor is it necessary to suppose with Blomfield that any thing is lost in the text.

V. 309. Ἀραχναῖον αἶπος ὄρος Ἀργούς. Schol., and Pausanias II, 25, ἔστι δὲ ὄρος ὑπὲρ τῆς Δήσης τὸ Ἀραχναῖον. The comp. ἀστυγείτων occurs Eurip. Hipp. 1156 ἀστυγείτονας πόλεως.

V. 311. οὐκ ἀπαππον' οὐ ξένον ἀλλὰ συγγενές. Schol. "not destitute of the ancestry of the Idaean fire," i. e., linked to it by descent, not undescended from it. "This verse and all the seqq. to v. 1062 are wanting in MSS. Med. and Guef., and likewise in the editions of Aldus, Robertellus and Turnebus. Victorius was the first to make up the *lacuna* from such sources, as he had access to. The few MSS. that contain the entire play, e. g., the Farnesian and the Florentine, appear to have undergone the recension of Triklinios." Schneider.

V. 312. It is scarcely worth while to make νόμοι = the θεσμός of v. 295 (in the sense of *station*), as Schneider does. It signifies rather the "prescribed part, the allotted duty" of the torch-bearers (from νέμω).—τοιοῖδ' may be rendered adverbally: "Thus, in this manner."—ἔτοιμοι is not "ready," but "accomplished, performed," perhaps with the subordinate idea of promptness. "Thus promptly were the parts of the torch-victors (all) performed, fulfilled each by the other in his turn." As the poet in verse 273 compared the transmission of the fire-signal to the expeditious courier-arrangement of the Persians (between which and the torch-races of the Greeks Herodotus 8, 98 has likewise instituted a comparison), so here he makes an equally apt allusion to the λαμπαδηδρομία, well-known to his countrymen. This was a public spectacle of a gymnastic description given on certain festivals, more especially on the Promethean, the Panathenaeon and the Hephaestean, in honor of the respective divinities. Vid Schol. ad Aristoph. Ran. 1087. The torches employed on these occasions were often of a very ornamental kind, and the whole affair was usually attended with great display and expense. To be a successful competitor in one of these contests, or, in other words, to be a λαμπαδηφόρος (Hesychius has ὁ νεφέας λέγεται λαμπαδηφόρος), was considered an honorable and

manly achievement, as is evident from Aristoph. *Ran.* 1079 seqq. and *Vesp.* 1203. From the passage of Herodotus. already cited and from Pausanias 1, 30, Schneider concludes that "there were two kinds of torch-races, one in which several competitors were accustomed to run at the same time, and when the one, who reached the goal first with his torch still burning, was considered victor, and a second, in which the competitors were stationed at certain distances from each other, where fires were probably kindled, by which accidentally extinguished torches might be lighted and the proper distances measured. The first runner was to carry his torch to the second, the second to the third, and so on. Those only were pronounced victors who reached the station next to them with torches still burning. The latter is the one to which allusion is made in the passage under consideration." In regard to the truth of this distinction, however, I must frankly confess my doubts. From the Schol. ad Aristoph. fragm. 105 and ad *Ran.* 1093 we learn that to be the last runner was considered a disgrace, and that such a one was surrounded by the boys and struck with the palm of their hands (*πλαρείαις χερσίν*). The blows thus inflicted were called *Κεραμικαὶ πλῆγαι* from the place where such gymnastics were practised at Athens. Now if it were true, that there were two kinds of these races (which Schneider has failed to establish satisfactorily), then the poet must assuredly have confounded the two. For in the next verse he says that "the last runner," instead of being abused by boys, as was the custom, "was victor (in this particular instance namely) as well as the first."

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ART. V.—MOHAMMEDANISM IN ITS RELATION TO CHRISTIANITY.

[A SKETCH.]

Near six centuries had elapsed since Christianity had first reared its standard in the world as "an ensign unto the nations." Armed with its mysterious power over the hearts of men, it had carried its conquests far and wide into the strongholds of ancient bigotry and superstition. Before it Judaism had shrunk into a dry and barren sect, and the splendid Heathenism of Greece and Rome had lost its spell and gradually faded from the earth. Pursuing still its victorious career, it was now entering successfully upon another and wider field in undertaking the great work of winning from barbarism and enlisting under its banner, the numerous Germanic tribes, that had already assumed such an important place on the scene of Western and Northern Europe. Thus, virtually, it seemed already to have made good its claim to be the absolute and universal religion; when suddenly the watchword of a *new Faith* broke upon the ear of the world, likewise laying claim to universality, and with terrible rapidity apparently making good that claim.

In a strange and almost unknown quarter had the rival creed sprung up. In the heart of wild Arabia appeared the remarkable man who came forward as its founder and who constitutes its central figure. The subject no doubt of various spiritual exercises and conflicts which were nurtured to a morbid excess by his protracted meditations in the cave of Mt. Hara; the victim probably of some form of spasmodic disease simulating trance; and possessing in full measure that vividness of imagination tinged with grotesqueness, which is such a marked trait in the oriental character, we need not marvel that Mohammed came final-

ly to see his mental states projected into outward visions and forms, and to believe himself, through the angel Gabriel, the favored recipient of divine communications, the nature and purport of which, brought him, at last, to the conviction that he was the Chosen Instrument of the Most High, for the promulgation of a new religion, a prime article in whose creed was to be the recognition of himself as God's prophet, and the implicit submission to his teachings due him in this character. "There is no God but God, and Mohammed is the prophet of God," were words that sounded the key-note of his system.

Obloquy and derision met the first announcement of his mission and the assertion of his prophetic claims; and after a series of public and private persecutions, he was finally forced to fly his native Mecca, and to seek an asylum at Medina, which thus came to be a sacred city in the eyes of his followers. This flight, which occurred A. D. 622, is known as the Hegira, and from it dates the commencement of the Moslem era. On the way his retinue, which consisted, at first, of only a few faithful attendants from Mecca, gained large accessions from fresh converts; so that it swelled to the character of a triumphal procession by the time he reached his destination. Thus finding himself surrounded with a host of enthusiastic and devoted followers, he now proclaimed the *sword* to be the heaven-ordained instrument for the spread of religion; and the work of converting his countrymen, assumed, from this time forward, the form of various military expeditions, which, in a few years, resulted in the establishment of the new Creed throughout Arabia, as the national Faith, and in carrying its fame to the ears of surrounding nations. But the aspirations and pretensions of the prophet could not now rest at this point. Visions of wider triumphs of his Faith, and more brilliant successes of his arms flitted before him, and already in his own life-time an ominous beginning was made in that fierce crusade against nationalities of other creeds, which, under his successors, carried terror to the heart of Europe and Asia.

Some of the tenets of the new Faith, received as they were with absolute credence by its devotees, were especially calculated to fire and feed the military spirit of these Ishmaelitic crusaders, and to make them invincible before their foes. "Every thing," taught the prophet, "has its appointed time which is not to be hastened or avoided." So that if a soldier fell in the fight, it was no hastening of death, but the thread of his life would have been snapt asunder at the identical instant, though he were in the midst of his family in peace. And—what particularly filled the imagination of the Moslem warriors—to those who fell in the battles for the Faith, was the promise of an immediate entrance into Paradise, and the full fruition of all its felicities, the voluptuous character of which must have wrought powerfully on the fancy of these impassioned sons of the desert. Thus on the one hand, rendered indifferent to the casualties of war by their fatalistic creed, and, on the other, led positively to court death, on account of the fancied delights to which it was the immediate passage, and burning with a fanatical zeal for the spread and triumph of their Faith, we need not much wonder that the soldiers of the prophet and his successors, pushed their conquests with such startling success and rapidity. Within less than a century they had carried their victorious arms northward and eastward over the ancient seats of Asiatic power and civilization, had threatend Constantinople, overrun northern Africa, crossed over into Spain and borne the crescent to the Pyrenees, every where announcing and enforcing the threefold option of "the Koran, the tribute, or the sword." On attempting, however, to spread their devastating swarms over France and thence to Italy, they were met in the year 732 by the hosts of Christendom under Charles Martel, on the plain of Tours, and suffered an irretrievable defeat, which drove them again behind the Pyrenees, and Europe was saved to Christianity and civilization.

In its creed, as detailed in the Koran, Mohammedanism presents a strange medley of Pagan, Jewish and Christian

elements. The old Arabian Paganism, essentially rude and gross in its character, seems to have furnished the large carnal element in the new Faith, as exhibited in its bloody appeal to the sword as the grand instrument of conversion, and in that sensual conception of the future life which is such a revolting feature of the Koranic eschatology ; and again the legalization of polygamy, sanctioned by the example of the prophet himself, to which is due in so large a degree the social degradation of Mohammedan countries. The Jewish and Christian elements incorporated in the Koran, seem to have been derived from the imperfect and corrupted forms of Christianity and Judaism then current in Arabia, and from the legends and traditions, Mohammed had gleaned in his various caravan journeys. The Jewish element crops out most prominently in the rigid monotheism of the prophet, and in the furious iconoclastic zeal of himself and his followers against every form of idolatry. "There is no God but God," was the stern unvarying utterance against Polytheism and all image-worship. But it is a formal sterile monotheism. The Allah of the Koran is not the *Elohim* of the Hebrew Scriptures,—is not, like the latter, while not losing the idea of unity, suggestive of that *plural* fulness of Divinity, which, under a clearer revelation, becomes the Triune God of the Christian. From Jewish sources also, Mohammed seems to have derived his cosmogony. From the same quarter circumcision and abstinence from swine's flesh seem to have been adopted into his system ; and from Jewish tradition and practice, most probably, he was led to lay that emphasis on prayer, fasting and alms-giving, which give them such prominence among his tenets, and in the institutions and observances of the faithful. Like the Jews, also, he acknowledged in Abraham a common father and patriarch, admitted the "divine legation" of Moses, and recognized the prophetic mission of some others of the Old Testament worthies. It was by a succession of prophets, in different ages, according to Mohammed, that God had made known his will to men ; and his own peculiar dignity and prerog-

ative, consisted in the fact that he was the last and greatest in this prophetic succession—the prophet par excellence.

Finally in his system, we detect a Christian element, or at least a subordinate recognition of Christianity, in his giving the Gospels a place among the "Heavenly Books," and in his admitting the "Son of Mary" in his list of prophets, as the greatest next to himself, and in the important rôle he assigns him at the end of the world, in the overthrow of Antichrist. His position here still, however, is strictly subordinate as in the end he but subverts the universal triumph of Islam.

Mohammedanism and its founder have met, at the hands of more recent investigators, with much more favor and charity than used to be the fashion. The hypothesis of wilful imposture on the part of the prophet, seems no longer tenable. Deducting as largely as we may for ambition and worse motives which have been charged upon him, and which no doubt too often played a part in his schemes, we have still a residuum of earnestness, of zeal, of self-denial, and devoutness of character, the feigning of which, under all the circumstances of the case, is more improbable than their genuineness. Nor can it be denied that his creed, as the national religion of his country, was immeasurably in advance of the Paganism it supplanted. In the place of idolatry and polytheism, it taught, with whatever errors on the side of a too rigid exclusiveness, the great doctrine of the unity of God, and the unlawfulness and impiety of any visible representations of Him. And in its practical operation, it brought to the regulation and improvement of life and conduct, a code of valuable and strictly-enforced moral precepts.

The prophet's own conviction of the reality of his divine mission seems never to have been shaken. "When the angels ask thee who thou art," said he over the open grave of his son, whose death preceded only a short time his own, "When the angels ask thee who thou art, say, 'God is my Lord, the prophet of God was my Father, and my Faith was Islam.'" The strange hallucination followed him to the grave.

It thus seems more consonant with all the facts of the case, and more in harmony with the customary ways of Providence, to suppose him to have been in heart and purpose at least, a true reformer, acting under the persuasion of a divine call, however imperfect may have been his apprehension of Truth, however large a share his own imagination may have had in his supposed revelations, and however mistaken he may have been in regard to the proper means of defending and spreading his Faith.

In a comprehensive view of the subject, in its relations to Christianity, Mohammedanism must also be regarded partly in the light of a judgment on the stagnant and degenerate churches of the east, over whom it flourished so fearfully the fiery sword of persecution. These had lost the chaste fervor of their first love ; they had grown worldly and corrupt ; had exhausted their strength and substance in fruitless subtleties and endless quarrels, and seemed to have lapsed into a hopeless lethargy, when the fiery visitation came upon them to sift and to try them, separating between a nominal and a genuine Christianity, and leaving them under the hand of God's judgment, till the end of His righteous chastisement should be obtained.

A final and complete estimate of Mohammedanism belongs of course to the future. It is only when its entire race shall have been run, and the end has shown how far it has led the way to an ultimate conversion to the Gospel, that its proper place in history and its true import and purpose in God's providential government, can be fully and finally established. As a worldly power it seems nearly to have played out its part, but as a spiritual power it still holds dominion over more than 150 million souls : and that its vitality as a system of faith is not yet exhausted, is evinced by the fact that it is still occasionally making large conversions among races of inferior culture and civilization, particularly in central Africa, where within no great number of years whole tribes have been gained over to its tenets ; and that its ancient fanaticism is not yet extinct, and into how fierce a flame it is still capable of being

kindled, has been frightfully exhibited in those horrors of which India and Syria have just been the theatre. That however it will come at last to a final and complete overthrow, and the Gospel triumph in its place, we, as Christians, cannot for a moment doubt. The "Son of Mary," in the end, will not only prove victor over Antichrist, but also over Islam itself, because He is not only the "Son of Mary" but also the Son of God.

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ART. VI.—THE COMING OF CHRIST.

Luke 21: 25, 28, 29, 30.

The Evangelist, St. Matthew, when describing the processional entry of our Saviour into Jerusalem, speaks of Him as King, as founder of the kingdom of Heaven on earth. But only Emperors or Kings enter into a city with ceremonious solemnity, and the Gospel applies therefore the prophetic words: "Behold thy king cometh unto thee, tell ye the daughter of Zion," i. e., Israel. Undeniably the Evangelist means here the terrestrial, visible Jerusalem and Israel; but the *Church*, as the collective body of saints in heaven and earth, understands by those words the spiritual Israel, and the coming of Christ to the new Jerusalem; and the Apostle admonishes us therefore in the corresponding Epistle, selected by the Episcopal and Lutheran Churches, to awake out of sleep, to cast off the works of darkness, and put on the armour of light, because our salvation draweth nigh; the whole thus being only a paraphrase of the solemn words, wherewith Jesus commenced His redeeming work: "Repent, for the kingdom of heaven is at hand." It was also a natural consequence that upon the intelligence of His first coming another intelligence of His second coming had to follow, namely, of His reappearing on the judgment-day; for we know that in the last day the Lord shall come to judge the quick and the dead. But the words of the Gospel refer both to His first and second coming, seeing that mention is made of what should come to pass before this generation passes away, and thereafter the destruction of the world and the judgment of the world are spoken of. The parable intimates that the kingdom of Heaven is at hand, and we are therefore cautioned against worldly-mindedness by that serious admonition: "Take

heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life," the same sentiment being here reiterated which we have in those grave words of our Lord: "Repent, for the kingdom of heaven is at hand;" and this is again an admonition to us to labor and pray that the kingdom of God may come to us, that the kingdom of God from time to time may draw nearer. We should, therefore, take pains to discern the signs of the times; we should have a watchful eye upon all that may hinder the coming of the kingdom of God.

Every prophecy contains three things: *Judgment*, *Admonition*, and *Consolation*. Although on reading this grand and sublime prophecy every one must necessarily feel somewhat in it overwhelming to the human mind, it appears, however, easily, that it begins with that judgment, which should befall Jerusalem, and terminate in the last day, terminate in the consummation of all things, terminate the universal history; and it appears with equal clearness, that a severe sentence is pronounced against all that is an impediment to vital religion, an impediment to the coming of the kingdom of God. The realm of wickedness is described, which tried to prevent the realm of holiness and true piety from making progress, and even ridiculed it as a morose singularity. For what says Christ in this grand prophecy to His disciples: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." And the pious Christian exclaims still with lamentation and weeping: The same is the course of our time. Torpid security in sin prevails, indifference to true piety prevails, indifference to sanctified affections, unconcernedness for the kingdom of God prevails, unconcernedness for the eternal life prevails; and even as at that time prophets and sage counsellors when endeavoring to cure the prevailing spiritual blindness were not believed, but slain between the temple and the altar, so now; the words of righteousness, temperance and judgment

to come return empty from the lips of God's servants, the frigidity of this mundane life makes their words clay-cold, the tempests of this life blow them away. But what Christ had prophesied should befall the inhabitants of Jerusalem, because they had not known the time of their visitation, because they had despised every exhibition of His divine goodness and mercy, was both exactly and awfully fulfilled when Titus, the son of Vespasian, seventy years after Christ, came with his Roman eagles and his Roman legions, set his colors upon the ramparts, stormed and pillaged Jerusalem, and the magnificent temple, so that not one stone upon another was left that was not thrown down, when both their real and expected glory sunk into fragments, when there was an affliction around them such as was not from the beginning of the creation, when their nationality was broken without hope of restoration, and they were condemned to roam wildly about as pilgrims without home until the termination of the days. But when those terrible things began to come to pass, then, because they had never clung fast to Him, who was their first love, because they had no hope as an anchor of the soul, then did nothing remain for them but anxiety and despondency. But says the book of Judges, so shall all the enemies of God perish, but they that love Him they shall be as the sun, when he goes forth in his might. If we confine all our doing, and all our hoping to the present, perishable world; if the value of this life is measured only by what it may yield to the satisfaction of our terrestrial necessities; if we are so blind and infatuated as to take this world for our portion; if we forget that we are but pilgrims here, and have no abiding place on earth; if our hearts have not been influenced by the ineffable power and beauty of the word of God; if the gentle breeze of Pentecost has not fanned us with its sweet consolation:—then when that hour is at hand, in which the uncertain riches in which only our hearts here have trusted, must be left behind, when we shall be called from this state of change and trial, (that great and solemn hour, which is inevitable and certain,) O then will we be unpre-

pared to meet that great change with Christian resignation, then will we be as were formerly the inhabitants of Jerusalem, then nothing will remain for us but anxiety and despondency. When the sun loses his brightness to our eyes, when the stars become pale, when those pleasures which here only have comforted us fly away, then are we comfortless, if we have lost sight of the Star of Bethlehem, our first love, if we ourselves have prevented the kingdom of God from coming to us and dwelling in and amongst us. Indeed it is no exaggeration to say, that so corrupt is the world, so lukewarm towards the kingdom of God, that as formerly in Israel when on the very culmination of corruption many expected that Elijah would rise from the grave to ameliorate the prevailing gross perverseness, so we can also easily perceive, that there are grievous signs enough showing that a purification, a judgment must be expected, a new fulfilment of that prayer which our Saviour has enjoined upon us to pray: "Thy kingdom come." But whether this shall be accomplished by another Reformer like Martin Luther, who labored in Elijah's spirit and power, whether this shall be accomplished by one or by many, whether storm, fire, earthquakes, and roaring of the sea and the waves shall also now precede, before the Lord can come in the gentle breezes, and comfort the souls; whether this time is near at hand, or far off, we do not know; this is hidden in God's wonderful counsels past finding out; but this we know that if judgment, severe judgment shall not be pronounced against us then we must pray with Luther: Let thy kingdom, O Lord, also come *by us*; then we must be living stones in that building, in which our great High Priest is the cornerstone, and we must not say as the Jews after the Babylonian exile: "The time is not come, the time is not come that the Lord's house shall be built," but the building of it must be commenced immediately. Towards the consummation of this building we are all, in our day and generation, partial contributors. We are all amongst the outriders of this mighty cavalcade. It will not go back. The kingdom of God will even without our prayer come

with inevitable necessity ; there is no stagnation, no retrogression in the order of Providence ; but let us pray : Let it also come *by us*. Boys of to-day ! Men of to-morrow ! This building looks to you to be erected. You must be amongst its architects. Mark that ye speed it ! See that it loiter not upon its onward march ! Action, action, action—as Demosthenes described eloquence—is the characteristic of our age ; let all slow and plodding habits be entirely discarded ; erect the Lord's house immediately, *periculum est in mora*.

But this grand prophecy contains also an *admonition*, that we should not observe the signs of the times as idle spectators : for the coming of the kingdom of God, will not descend to us from the skies as the quails to the children of Israel in the wilderness, but it must come from within, from the depth of the hearts and the souls. We should therefore search, if there are not in our own inner man evil signs, false self-conceits, false prophets crying, peace, peace, although there is the reverse of peace. Hence it is that Jesus before finishing this great prophecy exclaims : “Take heed to yourselves lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life.” It is a weight, He means, which presses down our hearts to the very dust, and suffers them not to ascend to God, suffers us not to mould the divine efflatus, the immortal essence, which is committed to us. However much our heart cleaves unto these terrestrial things, at length He will resume His gifts, that we may learn they were only a loan, that we may remember that we are only strangers and pilgrims on earth. But if we even can not hear this with indifference, we ought, as Christians, to hear it without trembling and with quiet resignation surrender ourselves to the hand of God, and rest assured, that He by all these often heavy and bitter trials will make His kingdom draw nearer and nearer to us. No, we shall not as idle spectators observe the signs of the times ; for this is also a pitiful sign of our age, that the faith of so many, who call themselves Christians, is only an idle, loose,

wavering frame of mind, a faith without life, without firm confession; but if eruptions of fire, earthquakes and roaring of the sea and the waves should be heard, if the winds should howl, and the torrents come, whereof Jesus speaks, would their loose and wavering faith be to them as a safe anchor-ground; would it be a pillar of fire like that which did shine in advance of the armies of Israel? And it is also therefore that our Lord in this grand prophecy utters threatening to those whose faith is like a garment driven hither and thither by the wind; but to His true believers who have loved His glorious appearing, to those who have joined themselves to Him as to their first love, to those who are living stones in that great building in which He Himself is the great cornerstone, to those He addresses the consoling words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The interpretation of these words of our Saviour is, that when the pleasures of this life fade, when the glory of this world sinks down to the earth like mist, and when at length the prison of the soul bursts, then the true believer perceives his glorious liberty, because his life already here has been hidden in the Redeemer, then he feels that the kingdom of heaven has come nigh.

This grand prophecy contains also *Consolation*. For although our times are evil, it is, praise be to God, not yet so that we in vain need to exclaim with Esau: "Hast thou then not reserved any blessing at all for me, thou Lord of the times, and thou creator of the days?" No, it is not yet so. Many great and pure souls of our time lift up from the very depth of their hearts a deep, a fervent prayer: "Thy kingdom come." Around us are yet living witnesses of the eternal truth, who like John the Baptist are fore-runners of the kingdom of God, and like the immortal reformers battle for raising the Church from her deep ruin. Even amongst the laity are such as believe the testimony, and make the great confession that they stand in need of the higher citizenship, in need of being purified in the

spiritual baptism granted to them by God's free and eternal grace. Blessed be all such, blessed by thy ministers, O God, who faithfully officiate in thy tabernacles, expound thy holy truth, and like the heroes and demi-gods of fabulous antiquity clear the world of monsters—here exterminating a hydra, and there a robber—compel those from the highways and hedges to come in, that thy house may be filled, not by physical power, but by the intrinsic and leading power of the everlasting Gospel. Blessed be all the members of thy church catholic who pray: Let thy kingdom also come by us. But above all blessed be our Lord Jesus Christ, He who cometh through His judgments, He who cometh through hurricanes and earthquakes, but He who also cometh through the refreshing breezes of his Gospel saying: Come to me all ye that labor and are heavy laden, I will give you rest. Yes, there is consolation in this grand prophecy, for wheresoever Jesus first threatens, He always afterwards consoles with all His divine meekness. Where there is a Sinai, there must also be a Golgotha. And how does He console in this prophecy? "Behold the fig-tree," says He, "and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." But what is the interpretation of these words dressed in the garb of a parable? The interpretation is: To all of us, who are God's believing children, and Jesus' friends, every severe blow, every heavy and bitter trial is only a new bud, which unfolds itself on the fig-tree of promise, until at length it will be in full blossom, and first then is the bright summer of the kingdom of God at hand. Our noblest and best actions are sown upon a hope of which nothing will perish, but be glorified in the eternal life, where we shall eat of the tree of life, which is in the midst of God's paradise. Therefore let us take to heart the conclusion of Jesus' grand prophecy: "Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"—the terrible things, which shall befall all those who prevent the fulfil-

ment of that prayer, which He has commanded us to pray:
"Thy kingdom come!"

P. C. S.

ART. V.—CATECHISMS.

CATECHISMS AMONG THE JEWS.

Though the Jewish religion is very ancient, and though the Scriptures acknowledged by them contain many commands pertaining to the early instruction of their children in the ways and worship of God, yet it appears, that through decades of centuries there is not found among them anything like a Catechism for children. John Benedict Carpzo and Jacob Frederick Reinemann, says Koecher, have remarked that previous to the twelfth century after the birth of Christ the Jews had no catechism among them, and that Moses Maimon who lived at that time, was the first one who prepared a work of this character, as his *Schelosch asarah ikkarim*, a. c., Thirteen Articles of Faith, may properly be regarded as a Jewish Catechism. The object had in view by Maimon in the preparation of this work was, it is said, to oppose Christian doctrines and to guard his fellow believers against them. This work was published in Hebrew and Latin, by Sebastian Muenster at Worms, 1529; in Hebrew, by Paul Fagius at Iszna, 1540; and in Spanish by David Cohen de Lara in Amsterdam, 1654. This Catechism has ever since its publication been held in great favor by the Jews, and has generally been printed together with their prayer-books. The boys are required to commit it to memory, and adults almost daily review and repeat it.

This Catechism treats briefly of God,—that He is the Creator and Governor of all things, existing in one essence,

an incorporate being, the first and the last, and is alone to be worshipped; of the verity of the sayings and prophecies of the Prophets and Moses; of the divine origin of the whole Mosaic law; of the unchangableness of this law; of the knowledge which God has of all the acts and thoughts of men; of the rewards of the pious and the punishment of the wicked; of the advent of the Messiah still to be expected; and of the Resurrection of the dead.

Another Jewish Catechism, of a different character, was prepared in the thirteenth century by Rabbi Aaron Levi, surnamed Barcinonensis, to which he has given the title: *Sepher hachinnuch*, a. c., Book of Instruction. This work was published in Venice, 1523, and again in 1601, and also in Amsterdam, 1721. "The author," says Koecher "in this Catechism, explains the six hundred and thirteen commandments of the Jews, with the church customs connected therewith, from the Scribes and Jewish books in which the customs of their worship are treated."

At the beginning of the sixteenth century Rabbi Abraham Jagel, who in his old age united himself with the Roman Church, prepared a Catechism for his Jewish brethren. It was intended, as the title-page states, "to be to the young for instruction in faith and a godly life, from which well-trodden road those also that are old, must not depart." It was first published in Hebrew, in Venice, 1595, and again in Amsterdam, 1658, and 1675. A Latin translation was published in London, 1679; which edition was republished in Holland, 1690, and in Germany, 1704. It was also published in the German language in Holland, 1658, 1675, and in Germany, 1694, 1714, 1719 1722, 1756; at least five of these editions were new translations.

This Catechism is so constructed that the scholar asks and the teacher answers. It is divided into three parts, according to the three cardinal virtues, faith, hope and love, under each of which the things supposed to belong to these, or grow from them, are treated.

Two other Jewish Catechisms are mentioned by Koecher; but these have never been printed. The Karaites, a

sect among the Jews, have also a Catechism, which in form and arrangement of matter resembles that of Maimon, treating of ten principal articles of the Karaite faith. The same author also mentions eleven Hebrew Catechisms prepared and published by Christians, having for their object to lead Jews to faith in Jesus Christ, and win them to the Christian religion.

CATECHISMS IN THE ANCIENT CHURCH.

The ancient Church had no Catechisms in questions and answers. Catechumens were instructed by discourses which did not much differ from homiles or sermons. A regular series of such discourses, covering the whole ground of what was then regarded as comprehended in catechetical matter, we have in a work of St. Cyril. They are eighteen in number, delivered by him as Deacon in Jerusalem during Lent previous to A. D., 350, with the addition of five addressed during Easter week to the baptized in the Church of the Holy Sepulchre. The author of these discourses aims at a systematic discussion of such parts of the Christian faith as are necessary to a proper preparation of the catechumens for Holy Baptism. With this in view he brings forward, in substance,—though in form it was not taught to catechumens,—the points now included in the Apostles' Creed, including also the nature and immortality of the soul, and an account of the canonical books of Scripture. These lectures also largely abound in apologetical and controversial matter, with a view of arming the catechumens against all the various forms of unbelief and heresy as they then prevailed.* From these discourses themselves it is evident that his catechumens were neither very young nor quite untrained in a mental way. These Lectures are, therefore, not characterized by that simplicity which would now be regarded as proper to catechetical instruction imparted to the young.

We have also from St. Augustine, bishop of Hippo, a small work “concerning the catechizing of the uninformed.”

* Catechetical Lectures of S. Cyril. Oxford Ed. p. 5, 6

ed." In this treatise the points that should be particularly insisted upon in catechizing, with directions as to the best mode of conducting catechetical instruction, are presented in continuous discourse. Of a similar nature is "The Great Catechetical Discourse" of Gregory of Nyssa. It is divided into forty chapters, and is intended for the instruction of the catechist rather than the catechumen. Notwithstanding these labors looking to the promotion of catechetical instruction, we find not then, nor yet for centuries later, the production of any Catechism to be placed in the hands of catechumens with a view to having it committed to memory and studied by them.

There are two causes which contributed to the late introduction of Catechisms among the laity of the Church. The first was the doctrine of the *Deciplina arcana*, according to which, what were called mysteries were carefully concealed from all except those who were in full communion with the Church. This idea began to come into full power in the time of Tertullian, about A. D., 200. The things which they were so careful in some measure to conceal were precisely those which properly constitute the substantial matter entering into the idea of a Catechism, as the manner of administering baptism, confirmation, the ordination of priests, the manner of celebrating the holy Eucharist, the Liturgy, or divine service of the Church, and for some time also the mystery of the Trinity, the Creed and the Lord's Prayer, till they were advanced so far as to be nearly ready for baptism. These points were of course spoken of to the catechumens, and their spiritual nature explained, but the mode of administration was withheld, and they were not permitted to be witnesses of them. The reasons for this concealment were said to be that the plainness and simplicity of them might not be contemned, that a greater reverence for them might be inspired, and that the candidates might be the more incited by a holy curiosity to go forward to know them.

It is easy to see, that while these peculiar sentiments prevailed no Catechisms for the people could be produced,

for this would have been to place in the hands of the people what was to be concealed from them.

CATECHISMS IN THE ROMAN CHURCH OF THE MIDDLE AGES AND DOWN TO
THE REFORMATION.

We have noticed the causes which hindered the introduction of Catechisms during the early ages of the Christian Church. When these views passed away and a public administration of these rites began to prevail, in the early Roman Church proper, another cause averse to Catechisms became active, namely the sentiment which laid less stress on the importance of Scripture knowledge and self-conscious apprehension of scriptural truth, on the part of the laity—the sentiment that the laity were to do rather than to know, and the instruction thought necessary was, therefore, rather that which pertained to ceremonies than that which belonged to the scriptural grounds of faith. The milk of the word was not thought so necessary to Christian growth as it was both earlier and later in the history of Christianity. The sacred word of truth lay concealed from the common people in an unknown tongue, nor was it thought necessary to bring out its fresh native life and power in simple Catechisms which might develop and enlighten the faith of the simple, that from a state of nonage they might grow to the full stature of self-conscious Christians.

It appears that during many centuries, though the people were taught to commit to memory the Lord's Prayer, Decalogue and Creed, these elements of a Catechism were not combined and explained in a Catechism till Christianity began to take firm hold of the occidental nations; and it seems further that among them we must seek for the origin of Catechisms approximating in any degree to the more modern idea. Among them were the fundamental elements which lie as the basis of Catechisms first rendered into the vulgar tongue, and enlarged by catechetical explanations.

The first German Catechisms originated in the eighth

and ninth centuries. Kero, a monk of St. Gall, probably in the year 720, furnished the first translation of the Creed and the Lord's Prayer into German, accompanying the latter with an explanation. This may be regarded as the seed of German Catechisms. Otfried, a monk of Weissenburg, who lived in the ninth century, is regarded as the author of the so-called Weissenburg Catechism, which was received with very unequal favor. The contents of this Catechism consist of the following points: The Lord's Prayer with an explanation of it. 2. The *Peccata criminalia*, or principal sins, among which are enumerated lust of the flesh, impurity, fornication, gluttony, idolatry, administering poison, enmity, strife, jealousy, wrath, contention, dissension, sect, envy, selfishness, murder, depression of spirits, drunkenness, adultery, and theft. 3. The Creed of Athenasius. 4. The *Gloria in excelsis Deo*.^{*} Augusti quotes from this Catechism the explanation of the Lord's Prayer, and remarks: "It is at once seen that our Catechisms"—the Heidelberg and that of Luther—"have closely followed this, and that especially in Luther's Smaller Catechism, its simplicity and rich brevity are also reproduced." From a comparison of this part of that ancient work with the corresponding part of the Heidelberg Catechism, we find sufficient similarity to warrant the supposition that its authors had this Catechism at hand.

Amid the general darkness of the tenth and eleventh centuries, we find nothing approaching to a catechetical work, except a paraphrase of the Psalter and an explanation of the Lord's Prayer and the Apostles' Creed; though we are not informed that this was intended for the common people. In the Scholastic period from the twelfth to the fifteenth century the catechetical works which appeared were intended for the clergy rather than for the laity.

A small anonymous Roman Catholic Catechism was published at Heidelberg, 1494, bearing the title: *Pater noster, Ave Maria and the Creed*, according to the true

^{*} Augusti-Versuch einer historisch-kritischen Einleitung in die beyden Haupt-Katechismen der Evangelischen Kirche. Elberfeld, 1824. p. 33.

text. Besides the matter mentioned in the title, it also treats of various kinds of sins, of the Ten Commandments and eight Beatitudes, of the Seven Sacraments, of absolution and some other matters drawn from ecclesiastical history. Another appeared at Cologne, 1509.

Farther than this we have no notice of Catechisms in the Roman Church. During these ages the prophetic office of Christ evidently failed to be fully represented in His Church in the instruction of the laity and their children. It was this, as we have noticed in our article on catechetical instruction, which more than anything else created that earnest sense of want in the bosom of the people, which prepared the way for the Reformation.

CATECHISMS IN THE ROMAN CHURCH SINCE THE REFORMATION.

We have seen how meagre in Catechisms the Roman Church was previous to the dawn of the Reformation. This great religious movement, which manifested so early and powerfully its zeal for the instruction of the youth and the ignorant common people by means of Catechisms and catechetical instruction, was a direct means of waking up the Roman Church to activity in the same direction. So evident is this fact, that crowned heads, persons in high ecclesiastical stations, and prominent writers in that Church, have openly acknowledged it. When the Emperor Ferdinand and Philip King of Spain by solemn letters or Edicts* approve the Catechism of Canisi, published in 1554, and commend it to the diligent and constant use of their subjects, they refer in an extensive way to the fact, that they found it proper and necessary to oppose a Catechism to the many Catechisms of the errorists which were leading so many persons astray. The same acknowledgment is made by that large body of Roman Catholic Theologians which constituted the celebrated Council of Trent, 1545-1564. The reason for preparing the Catechism which was occasioned by that body, is in its own pages said to be, that

* See these Edicts in the original Latin quoted in the Appendix to Koecher's *Cat. Gesch. der Pæpstlichen Kirche*. Jenna 1763. pp. 275-284.

"those who proposed to themselves to corrupt the minds of the faithful, aware that it was impossible that they could hold immediate personal intercourse with all, and pour into their ears their poisoned doctrines; by adopting a different plan with the same intent, disseminated error and impiety much more easily and extensively. For besides those voluminous works, by which they sought to overthrow the Catholic faith, they also composed innumerable smaller treatises, which, carrying a semblance of piety on their surface, deceived the simple and the incautious with incredible facility.*" The same confession is made by the Papal Nuncio, Visconti in a letter from the Council of Trent to Boromeo, and also by the Jesuit Antonius Possevinus soon after the beginning of the Reformation.†

The influence in this respect exerted upon the Roman Catholic Church by the Reformation, is also strikingly evidenced by the great number of Catechisms which appeared. We have seen how few that Church possessed before; and find in Koecher's Catechetical History of the Papal Church an account of at least twenty nine different Catechisms which were prepared and published in Latin and also some in German, between 1530 and 1566, when the Catechism of the Council of Trent made its appearance. This is at the rate of almost one each year. Among these was the celebrated one of Canisi, which, composed, 1554, was translated into different languages and very many editions published in the course of a few years. The favor, with which these catechetical works were received, shows what zeal had been awakened in favor of this important interest.

By far the most important Catechism of the Roman Catholic Church is that of the Council of Trent. Notwithstanding the numerous Catechisms then existing, there was a desire for one that should be *the* Catechism for the whole

* See Catechism of the Council of Trent. London, 1862. Question IV. Concerning the use made of the Catechism by heretics.

† For the passages at length see Koecher's Cat. Gesch. der Päbstl. Kirch. pp. 10, 13, 14.

Church. The assembly which met at Trent, 1545, was naturally looked to for such a work; and a direct request to that effect was made by the Emperor Ferdinand, and Charles IX. King of France, through their representatives in that body. The Council took up the proposal with favor, and it is said, by an anonymous writer, that it was employed on this work from the eighteenth session, Feb. 26th, 1562, till the last session held in December, 1563. It was not finished by the Council; but, on motion of the Papal Legates, it was left in the hands of the Pope to be completed and published. True this measure met with strong opposition in the Council. The Bishop of Lorida made a long speech against it, contending that if any work belonged specially to the Council, it was the preparation of a Catechism, which next to the Symbol must occupy the first place in the Church; but as the most of the Fathers longed anxiously for the close of the Council, the proposition of the presiding Cardinals was at length accepted and the completion of the Catechism committed to the care of the Pope. The Council adjourned in December, 1563. About the same time the Heidelberg Catechism was finished,—while the Catechism itself only appeared in September, 1566.

To aid in its preparation, Pious V. called to Rome Leonard Marimus, Archbishop of Lausanne, Aegidius Fuscarius, Bishop of Modena, and Franciscus Forerus, a Portuguese theologian, all of whom had been present at the Council of Trent. To these the Pope added three Cardinals, Boromeo, Sirletus and Antonianus, partly to oversee the catechetical labors of the other three learned men, and partly after the work was completed to review and prove it. To secure a good style the best Linguists of Rome were employed to give to the language its proper grace and finish. Thus finished it appeared at Rome both in the Italian and Latin languages. Many editions were successively published, and it was also translated into Polish, French and German. Abridgments were also prepared and published.

After an introduction, this Catechism consists of three

Parts, or Books. The introduction treats of the necessity, authority and office of pastors ; of the heresies which had arisen in the last times, which had moved the Council to prepare this Catechism ; and of the manner in which the Catechism should be used. In the first Part the articles of the Apostles' Creed are explained in thirteen chapters. The second Part, in eight chapters, treats of the doctrine of the Sacraments in general, and of the Seven Sacraments of the Roman Church in particular. The third Part, in ten chapters, treats of the Law and Commandments of God in general, after which the Ten Commandments are explained in their order. The fourth Part, in seventeen chapters, treats of Prayer, of its necessity and use, of the parts and degrees of prayer, of the things for which prayer ought to be made, of persons for whom prayer ought to be made, to whom prayer ought to be directed, of preparation for prayer, and of the manner of praying ; then of the Lord's Prayer, and its seven petitions, which are explained in their order.

This Catechism is very extensive ; the English translation before us covering 591 closely printed octavo pages. Not only its size, but also its erudite character makes it wholly unfit as a book for the instruction of children ; and indeed it seems never to have been intended for that purpose. It is only necessary attentively to read a few pages of it to see that it is rather adapted as a directory to ministers or catechists, showing how they shall wisely conduct catechetical instruction, than suited as a book from which the ignorant and children may learn the truths of religion.

After this Catechism of Trent the Roman Church continued very fruitful in the production of Catechisms. Koecher, who professes not to have exhausted the subject by far, in his Catechetical History of the Papal Church down to 1753, gives an account more or less full of one hundred and twenty three post-Tridentine Catechisms. Many of these were prepared by missionaries for the instruction of the heathen. Others were local and limited in their circulation. Only three, that of Trent, that of

Casini, already mentioned, and one by Cardinal Belarmini, published in 1608, came into anything like general use. Since 1758 many others have been produced, as no single one seems to have had a general authority ; but rather, as Bungener in his *History of the Council of Trent*, remarks: "There may be a distinct one in each diocese, if the bishop choose."

CATECHISMS AMONG THE WALDENSES.

Catechisms and catechetical instruction were early introduced among the Waldenses, a sect of religionists who originated in the valleys of Piedmont, about the beginning of the twelfth century. Some of their early Catechisms have been printed, while others are only to be found here and there preserved in manuscript. The first Catechism among these people is said to have been formed A. D., 1100, It has been preserved in the historical works of Paul Perin and John Leger.* It treats, says Koecher, of the three ruling virtues which are indispensably necessary to salvation, faith, love and hope ; in connection with which are treated in a brief and rather unmethodical manner, the doctrines of faith in general, the Apostles' Creed, the Ten Commandments, of Christ himself, the most holy Trinity, the worship of God, Prayer, the Church, the Ministry, the Sacraments, grace of God and the Communion of Saints. Various errors of the Roman Church are also controverted.

Another Catechism of these people has been introduced to the learned world by Boxhorn in his *History of the Netherlands*. It is very brief, consisting of only fifteen questions which present their views of justification by Faith, of good works and their relation to the work of salvation, of the Sacraments, of the New Testament, Baptism and the Lord's Supper, and of several false doctrines of the Papacy. Besides these the Waldenses have yet other Cat-

* Its title runs thus : *Le Catechisme ou Formulaire d'instruire les Enfants duquel ont usé les Vaudoises et Albigeois, en maniere de Dialogue, ou le Pasteur interroge et l'Enfant respond, en leur langue propre.* See Koecher's *Cat. Gesh. der Waldenser*, et cetera, p. 2.

echisms in which single portions of catechetical matter are explained; such as: A twofold explanation of the Lord's Prayer; A brief explanation of the Apostles' Creed; An explanation of the Ten Commandments.* Still other works of this kind are mentioned by Perrin and others, which have not been printed, and are consequently not known beyond the titles by which reference to them has been made.

CATECHISMS AMONG THE BOHEMIAN-BRETHREN.

The Bohemian Brethren who sprung up in Bohemia, A. D., 1467, and in early times stood in a certain spiritual communion with the Waldenses, cultivating their friendship, also imitated their industry and zeal in the work of catechetical instruction. The first Catechism of which we have any reliable information, appeared, A. D., 1523, in the Bohemian and German languages. This Catechism having been sent to Luther for his examination, he found objections to some of its teachings, especially in regard to the presence of Christ in the Eucharist and its explanation of faith, and made it the occasion of a little book. However he failed to effect the change in their views which he desired; and nine years later, A. D., 1532, the Brethren republished it strictly according to the original, carefully restoring such parts as by various persons had been changed. This Catechism consists of seventy three questions and answers, in which, after the manner of the Waldensian Catechism, they treat in general of the three cardinal virtues, faith, love, and hope. They begin with the doctrine of faith in which the Apostles' Creed is made the basis. Then follows the Ten Commandments, with which are mixed, without much order, many questions concerning love, faith in Christ, the eight Beatitudes, eternal life, the holy Trinity; also of the worship of God, and of creatures, especially of Mary and other saints, of the worship of Christ in the Eucharist, and of this sacrament itself, and concerning the fancied spirituality of monkery. Finally,

* Koecher's Cat. Gesch. der Waldenser, etc. p. 4, 5.

they treat of false and true hope, of evil passions, and of the unity of believers. Elwalt supposes that Lucas Pragensis is the author of this Catechism; but that it was translated and published in German by John Horn; and that Pragensis, as a favor to Luther, to whom it was sent for examination, also translated it into Latin. He also says that the Ten Commandments are divided and presented in the same order which afterwards prevailed in the Lutheran Church.

John Gyrck translated a Catechism of the Bohemian Brethren into German, which he published in 1554 and again in 1555, dedicating it to Duke Albrecht of Prussia, into whose province many Brethren from Bohemia, driven by persecution, had fled, and for whose use it was intended. The Ten Commandments, the Apostles' Creed, and the Lord's Prayer constitute the basis of this Catechism, which are extensively explained in questions and answers. These principal parts are introduced by questions relating to the character and the necessary knowledge of a Christian, and followed by some general teachings from the New Testament, "from which every one according to his state and calling may learn and know whether he stands assured of his salvation, and whether he may remain firmly and follow on in the way of piety and godly truth."*

This Catechism was again published in Königsburg, A. D., 1560, with an addition or Second Part, in which the doctrine of Holy Baptism, Absolution, Remission of Sin, the Lord's Supper and Eternal Life are treated. He professes to draw the doctrines presented on these points from the "general and true teachings of the Bohemian Brethren." He seems to have been moved to make this addition by the consideration that these points had not been adequately brought out in the existing Catechisms of the Brethren.

There was also a Catechism published for the use of the United Brethren in Bohemia and Moravia at Bremen, A.

* Koecher's Cat. Genb. der Waldenser, etc. p. 16.

D., 1613 and also 1615.* It consists of only thirty questions, and is printed in four languages side by side in four columns on the same page—Greek, Latin, Bohemian, and German. It is made up of four parts. The first contains the Ten Commandments, which are divided after the order observed in the Reformed Church, and explained in eight questions; the second is formed by the Apostles' Creed, which is accompanied with three questions on the nature and the means of faith and salvation; the third contains the Lord's Prayer with three explanatory questions; the fourth treats of the Service of Christ, namely the Word of God, the Keys, and the Sacraments.

John Gottlieb Elaner mentions a very brief Catechism of the Bohemian Brethren published in Polish and German. It treats in six Parts, of the Ten commandments, the confession of the Christian faith, the Lord's Prayer, Baptism, the Lord's Supper, and the Keys of the Kingdom of Heaven; at the end it contains an extended exposition of the words of Institution of our Lord's Supper for the instruction of well-grown youth. As no date or edition is mentioned, Koecher thinks this may be the same Catechism as that which Elsner published in the German Language, under the title: *The Small Bohemian Catechism, with a new analysis for the benefit of school children. Berlin, 1748.*† Koecher also mentions a Larger Catechism, consisting of 203 questions, which was translated from Bohemian into Latin, A. D., 1616, and which, with a smaller one in Polish and German, was in use at the time he wrote, 1768, in the Polish churches of the Brethren. This one is said to follow the previous Catechisms of the Brethren as to form and doctrine.

These Catechisms all enjoyed general favor among the Brethren; and besides these, there are others mentioned by Koecher which became less popular, and also several cat-

* *Summa Catechismi, in usum Scholarum orthodoxarum Unitatis fratrum in Bohemia et Moravia, graece, latine, bohemicæ et Germanice, Bremæ 1616.*

† Koecher's *Cat. Gesch. der Waldenser, etc.*, p. 22.

ecchetical works in questions and answers intended for the general instruction and edification of adult Christians.

CATECHISMS AMONG THE MORAVIANS.

The Moravians, or United Brethren, trace their connection historically, doctrinally, and ecclesiastically to the Bohemian Brethren. In 1612 a civil war broke out in Bohemia, which was followed by a violent religious persecution, so that in 1621 it caused the entire dispersion of their ministers, and brought great distress on the Brethren. They were scattered into different lands. In 1727, a number, principally from Moravia, founded a colony, on an estate of Count Zinzendorf and under his patronage in Upper Lustria, which they called Herrnhut. Having considerably increased by the immigration of the scattered Brethren from various parts, they were finally fully organized under "a system of social compact and church discipline resembling that of the ancient church of the Moravian Brethren," in 1727; "and thus formed the first stock of the present Society of United Brethren," or Moravians.

Count Zinzendorf is regarded as the founder of this Society of Christians, "to which he devoted his whole life, property, and energy." They have always strenuously objected to being regarded as a separate denomination, "and consequently admit of no peculiar articles of faith." When required by governments to point out their creed, they have always professed general adherence to the Augsburg Confession, as best representing their views. Yet they have also produced and used Catechisms.

Their first Catechism was prepared by Count Zinzendorf himself soon after their organization in Herrnhut. It is called; "Milk of the doctrine of Jesus Christ," and was published in 1723. This little work has been severely censured as being rather childish than childlike.† It was regarded as a failure, and went speedily out of use. This prepared the way for another, and a larger one from the same hand, constructed on the basis of Luther's Smaller

† Koecher Cat. Gesch. der Waldenser, etc., p. 296, 297.

Catechism, which fact is mentioned on the title-page. It was first published in 1725. In 1735 he published a revised and improved edition. This Catechism was regarded with great favor among the Brethren; and Zinzendorf himself mentions that it was more than once honored in Dresden, the capital of Saxony, by being used in catechetical examinations.

We have also a Catechism or "book of instruction for the so-called Brethren society" published at Altona, 1740; of which also a revised edition appeared at Budingen and Leipsic, 1742, the authorship of which is by some ascribed to David Nitchman and by others to Count Zinzendorf. This work appears to be rather a book for the general instruction of the members, than a Catechism for the elementary instruction of children. In the preface the author says, that it is not the design of this work either to under-value or set aside the use of Luther's small Catechism; from which we learn that this catechetical work of Luther was at that time in use among them.

CATECHISMS IN THE GREEK OR RUSSIAN CHURCH.

It has not been till a comparatively late period that the Greek and Russian church has produced a Catechism. The first one was from the pen of Peter Mogilas, metropolitan of Kiow. It was prepared, A. D., 1642. In March, A. D., 1643, it was examined and approved by Parthenius, patriarch at Constantinople, in connection with his subordinate clergy and priesthood. It is not certainly known in what language it was originally prepared—no doubt in both the Slavonian or Russian, and the Greek. The learned world is indebted for its first knowledge of this work to Paganiota, the Roman royal interpreter, who published it in Latin and Greek in Amsterdam, Holland, A. D., 1662. This edition was taken to Constantinople by Paganiota and distributed gratuitously among the Greek Christians. He published another edition, A. D., 1672. Another edition in modern Greek was published in Bucorest, in Moldon, A. D., 1699. Other editions are also known, in which the date and place

of publication are not given. Still the book was scarce in most of European countries till Laurentius Normann, Professor at Upsal, and afterwards Bishop at Gothenburg, published a Latin edition at Leipsic, A. D., 1695. It was translated into Dutch by John Anthony Seiner, and published at Harlem, A. D., 1722; also into German, by John Leonhard Frisch, and published at Frankfurt and Leipsic, A. D., 1727.

This Catechism consists of three Parts according to the three cardinal Christian virtues, faith, hope, and love, resembling in this respect those of the Waldenses and Bohemian Brethren. The first Part, in regard to faith, in one hundred and twenty-six questions, explains the Creed of the Council of Nice and that also of the Council of Constantinople, and treats incidentally of the seven Sacraments. The second, in reference to hope, in sixty-three questions, contemplates the Lord's Prayer and the Beatitudes. The third, concerning love toward God and our neighbor, in seventy two questions, treats of the Christian virtues, of the sins of lust, and explains finally the Ten Commandments. The proofs are taken from the holy Scriptures and the declarations of the councils and church fathers.

Though this Catechism was originally prepared for the instruction and benefit of the Russians, it was soon also well received among the Greeks; and such was the favor extended to it, that the whole Greek Church, has approved and received it as a general confession of faith.*

Besides this Larger Catechism the Greek Church has also several smaller catechisms. The first one was published as early as 1677, including also an A. B. C. Book; and another of similar form and contents in 1721 or 1722. A number of other Catechisms of a more private character, and more limited use, are mentioned by Koecher. This author adds at the same time, that zeal in catechetical instruction in the Greek Church was by no means what the

* Koecher's Cat. Gesch. der Waldenser, etc., p. 62.

number of their Catechisms would lead us to suppose; and, that it had so degenerated in the last century as to be far less attended to than it was in the century preceding. It vanished before an increasing tendency toward ceremonials.

THE EARLIEST CATECHISMS OF THE LUTHERANS.

Though a full catechetical history of the Lutheran Church cannot here be given, it seems proper to take some notice of the origin of Catechisms among this denomination of Christians, and especially of those prepared by Luther himself.

We have spoken of the Catechisms, which originated in that period of expectation and desire, which may be regarded as the dawn of the Reformation. From the Lutherans, however, proceeded the first Catechism after the Reformation had properly commenced; and Westphalia has the honor of being the land of its birth.

The Reformation in that country began among the order of Augustinian monks and the Society of the Brothers and Sisters of the Common Life, among whom its seeds had been sown more immediately by merchants returning from Upper and Lower Saxony, who had there imbibed of its spirit. Here also the call of Luther to the German people in 1520 originated the Lutheran movement. As early as 1521, the Augustinian monks of the town of Lippe, now in Prussia, having great respect for Luther, sent two learned brethren of their order, John Westerman and Hermann Roiten, to Wittenberg, there to study theology. After three years, 1524, these returned as true disciples of Luther and Melancthon, and the first as Prior, and the second as Lector in the Convent, began to spread the doctrines of the Reformation in Lippe, as also later in Münster and Detmold. Such was the desire awakened by his preaching in the town of Lippe, and in the surrounding villages from which the people flocked to hear, that Westerman was induced to prepare a Catechism "containing the principal doctrines of the pure Christianity," for the instruction of the people. That it might be the better un-

derstood by the simple-minded people for whom it was designed, he wrote it in the Westphalian dialect. It was published in 1525, four years previous to the appearance of the small Catechism of Luther.* This Catechism was eagerly read and did much for the spread and firmer establishment of the evangelical doctrines.

In 1527, Caspar Aquila, a scholar and friend of Luther, who was pastor and superintendent at Saalfeld, prepared a German Catechism for children, which he used in his congregation. It is not certain, however, whether it was at that time printed. Certain it is, that it only became generally known after its author in 1547 published an improved edition.

"It appears also," says Augusti, "that the German Catechism of John Brentz, commonly called the Catechism of Halle, which was highly commended by Luther and which in many parts of Southern Germany had symbolical authority, was written between 1521 and 1527. This one has six principal parts, and is composed in questions and answers. The Latin Catechism of John Brentz published, 1551, is much shorter and has also a different form."

As early as 1526, Luther wrote these remarkable words: "Well, in God's name! there is first of all needed in the German worship a rustic, plain, simple Catechism. This kind of instruction I know not how to arrange more simply and better than it has been from the beginning of Christendom and has hitherto remained, namely the three parts—the Ten Commandments, the Creed and the Lord's Prayer. In these three things, what is necessary for a Christian to know, stands before us plainly and briefly. Here let no one think himself too wise, and thus slight such child's play. When Christ wished to draw men to himself he had to become a man. Are we to bring up children, we must become children with them." In these words, we have well and truly indicated, not only the importance of Catechisms,

* See van Alpen's *Gesch. u. Litteratur des Heid. Catech.* Frankfurt 1800, pp. 206–211. Also, Goebel's *Gesch. des Christl. Lebens in der rheinisch-westph. evangl. Kirche.* Coblenz. 1849. Erster Band pp. 129, 130.

but also what matter should enter into their composition, and in what manner and spirit it ought to be presented before children. Still three years more passed before Luther made the effort to realize his idea of a Catechism. It seems that he feared making the attempt; "Yea," says Augusti, "it even appears as if he had even intended to leave the matter of preparing a Catechism to some of his friends." Some say he proposed this work to Justus Jonas and John Agricola, which seems somewhat improbable, though there is mention made of a little Catechism by John Agricola, bearing the title: "A Christian exercise in God's word and doctrine, 1526."

By direction of John, the Constant, Elector of Saxony, a general visitation of the churches and schools of that electorate took place. This revealed to Luther the great need of the better instruction of the common people and their children in matters of religion, and became the more immediate occasion, as he himself informs us in the Preface to his smaller Catechism, which led him to the preparation of his two Catechisms, both of which appeared in the memorable year 1529, in which the name Protestant was first given to the friends of the Reformation. It is not certain which of these two Catechisms, the smaller or larger, was prepared first. In the Preface to the smaller one, the existence of the other is presupposed; and it is therefore probable that the larger one was then already prepared. Sure it is, that both were published in the same year.

The Catechisms of Luther consisted originally of five principal Parts: 1. The Ten Commandments. 2. Faith. 3. The Lord's Prayer. 4. The Sacrament of holy Baptism. 5. The Sacrament of the Altar. Between the fourth and fifth, the Part pertaining to Absolution or the Office of the Keys, was later introduced, which then constituted the 5th part, while the Lord's Supper formed the sixth. When, and by whom, the part pertaining to absolution was introduced are matters in dispute among Lutheran theologians. It is agreed that it was done between thirty and forty years after the Catechism was formed. It was not included in the official publication of the Form of

Concord, 1576, which is proof that it was not regarded a part of the Catechism.

The second edition of the Larger Catechism, which appeared in the same year with the first, 1529, was enlarged by "a new instruction and exhortation to confession."

These Catechisms became exceedingly popular in the Lutheran Church; and though many others have been since published, yet no one has ever succeeded in superseding these. They became at once *the* Catechisms of that denomination and continue so to this day.

CATECHISMS AMONG THE SOCINIANS.

The Socinians at an early period of their history had recourse to Catechisms for the spread of their peculiar tenets. Though not the first, yet the most important of their Catechisms was called the Catechism of Rackau, a town in Poland where it was first published in the Polish language, 1605, a year after the death of Socinius. It was also called the Larger Catechism, in distinction from a Smaller one, which was drawn forth from it soon after it appeared, and which was published in Polish, German and Latin, and circulated among the people.* It was also translated into German by Valentine Schmalcius, pastor at Rackau, and published with a preface or dedication to the University of Wittenberg, 1608. The reason he gives for this dedication is, that it is not merely our duty to present the holy truth to the simple, but also to lay it open before the eyes of the most wise and learned; and as the truth had gone out from Wittenberg through the excellent man, Luther, it was meet that it should also now in greater perfection return thither!! One year later, 1609, this Catechism also appeared in Latin; and still later in Dutch, both changed and improved according to the theological fancies of the translators. The translator, Moscorovius, had the presumption to send a copy to James I of England, submitting it to his examination and judgment. It was coldly, or perhaps we might say, *warmly* received by the British king, inasmuch as it was publicly burnt by order of Par-

liament. This Catechism was so frequently enlarged, abridged, and changed, not only in its language but in its doctrines, that the trumpet always gave forth a new, and consequently a very uncertain sound. Scarcely was it believed or refuted in one form, when it appeared in another—how like the history of error!

This Catechism contains nine chapters, with numerous subdivisions. Nothing of the usual catechetical matter is contained in it except the Ten Commandments and the sacraments, and these last in some translations are omitted. "A close examination will show," says Koecher, "that it contains of nothing less than catechetical divinity. A large portion of the doctrines therein contained are beyond the capacity and comprehension of the common people; and the mode and manner of presentation is rather polemical than catechetical. In one word, the book is not so much a Catechism as a pamphlet of theological controversy." Many works appeared in refutation of this Catechism.

Though other Catechisms afterwards appeared, they had more of an individual character, and their use and authority was confined to narrow circles, while those mentioned remained the most important and most generally received exponents of the Socinian tenets. Little is said in the history of this sect of their catechetical practices. Though catechetical instruction was no doubt practiced, as the number of their Catechisms would indicate, yet it never seems to have attained a very prominent place in their religious operations. The principal reason of this, no doubt, is, that the theological subtleties and negative polemical character of their faith was not adapted to the feelings and capacities of the young. The "spirit that always denies," is in its nature averse to the true and proper life and meaning of catechization. To Catechisms, as to children, belongs a positive faith. Babies want milk, not a chemical analysis of milk.

CATECHISMS AMONG THE MENNONITES.

The Mennonites, also called Anabaptists, receive their name from Menno Simon, once a notoriously profligate Romish priest, and native of Friesland, who embraced the tenets of the Anabaptists, and they date their rise in the united Provinces of the Netherlands, A. D., 1536. During the first hundred years of their existence, they manifested little catechetical activity. The first Catechism produced by these people was published at Harlem, A. D., 1633. Its substance, as indicated in the work itself, is principally drawn from the writings of Menno Simon, and Diedrich Philipps; but the author of it is not now known. After a preface to the reader, there follows another on the discipline and instruction of children. The Catechism itself is in the form of a conversation between a father and son, the son asking and the father answering. It is divided into two parts. The first teaches how wisdom is to be prayed for and attained, with an explanation of the articles of faith according to the Apostles' Creed. The second treats of the Bride or Church of Christ and proper views concerning her; of Christian Baptism; of the warfare of the baptized against their own foes and those of Christ; of the Ban; of the Lord's Supper; of washing of Saints' feet; of the government; of Marriage; of the Resurrection of the Dead; of the Ten Commandments; of Love and Peace. To this is added a direction to prayer, including a brief explanation of the Lord's Prayer, and a collection of forms of prayer.

Koecher gives also the titles, contents, and date of publication of the following Catechisms; which were issued in Holland and in the Dutch language by the Mennonites: 1. A Catechism by Reinier Wybrantz, Amsterdam, 1640. 2. One by Tielman von Bracht, 1657. Up to 1699 ten editions of this catechism were published. It was translated into German by Jacob Kliever, 1743. 3. One by Samuel Apostle and Samuel Van Deil, first published at Amsterdam, 1677, and again in 1686 and 1743. 4. That of Galen Abraham, prepared and first published at Amster-

dam, 1677—again in 1693, and afterwards often. An abridgment of this Catechism was also published, Amsterdam, 1682. This Catechism gave great offence to the Mennonites on account of the erroneous views taught therein; among other errors, denying the true Divinity of Christ, and making the Holy Spirit a mere divine energy, or influence. The result was a separate sect called Galeneans. 5. One by Hadrian Van Eeghem, Middleburg, 1687. This Catechism is said to express erroneous views in regard to the Trinity and the person of Christ. 6. A Catechism by Van Dooregeest, Amsterdam, 1692. This is said to be rather a theological compendium than a Catechism. 7. The Flandrian and Waterlandian congregations, from different provinces of Holland, which were wont to hold assemblies in Amsterdam, were anxious for many years to form a suitable catechetical book to be used among them. After their purpose had, from various causes, for a long time been hindered, the preparation of such a work was at length entrusted to John Martin Mol and Michael Fortgen. Fortgen died before the work was complete; Mol lived to finish it, but was soon after called away by death. The review and correction of it was then committed to Van Dooregeest, Herman Schyn, and Peter Beets, from whose hands it received its finish, when it was published in Amsterdam, July, 1697. This book became quite popular. The fourth edition appeared in 1728; and between that date and 1740 five more editions were published. In the preface to the edition of 1740, the catechetical customs of the first Christians are greatly praised and held up as an example for imitation. It also includes a shorter Catechism for beginners. 8. Frederick and Cornelius Van Huizen, two Mennonite teachers at Emden, published a Catechism, 1698. Jacob Kat prepared a Catechism for his congregation in Amsterdam. The second edition bears date 1736. 9. Abraham Verduin, moved by the great ignorance prevailing among his fellow believers, prepared a Catechism, and published it at Harlem, 1734. He published also two other Catechisms; one 1707, the other 1714. 10.

Peter Boudewyn prepared and published a Catechism for the use of the Flandrian Mennonites, Harlem, 1743. 11. With a view of correcting some erroneous tendencies which he believed to exist among many of his Flandrian brethren, Henry Waerma published a Catechism at Emden, 1744. Several others of less importance are mentioned by Koecher as having appeared in Holland.

Besides these Catechisms which appeared in Holland, there are also several which originated with the Mennonites of Prussia. These appeared as follows: 1. A short Catechism in 1690, and also other editions later. 2. A larger Catechism, having for its basis the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, prepared by D. John Peter Sprunck, appeared in 1788.

The Mennonites in England, who took the name of Baptists, also early began to use Catechisms. The first adopted the Shorter Catechism of the Westminster Assembly, leaving out, however, the questions that pertain to the subjects of Baptism. They have also a Catechism, which was used principally at their charity school at Horselydown, Southwark, prepared by Benjamin Stinton; the date of its publication is not mentioned.

Very considerable zeal in catechization animated the Mennonite persuasion in earlier times, and in other lands—especially in Holland. In our own country Catechisms and catechizing have passed almost entirely out of view among them. Their ministers take no salary, thinking that the laborer is not worthy of his hire; as nothing is paid them for instructing the young, the young have no claim on their attention. Having thus to support themselves, they devote their attention generally to farming. Being good farmers they get wealthy, and their children, without any catechetical instruction, follow their example.

CATECHISMS AMONG THE ARMINIANS.

Though the Arminians or Remonstrants of Holland were no particular friends of confessions of faith, and their system gathered mainly round protested points which made

it necessarily unfriendly to the production of Catechisms; and though they spoke severely of the Reformed for requiring their children to repeat the Catechism in the Church,* yet they found it necessary also to call in their aid. The first Catechism prepared and published under the auspices of the entire body is one, the authorship of which is ascribed to John Uytenbogard, an Arminian preacher at the Hague. It first appeared at Goude, 1640. A second edition, enlarged and improved, was published in Rotterdam the same year. Successive editions were published in the same city, 1664, 1697, 1701, 1718, 1726, 1752.

The same year in which the Catechism first named appeared, Bartholomew Praevost, a very learned minister among the Arminians, regarding this book not sufficiently simple for children, prepared one smaller and simpler, following the order of the Apostles' Creed, the Ten Commandments, and the Lord's Supper, which was published 1640. This Catechism found great favor, and was often republished. It was afterwards still farther simplified in some of its parts by a division of some questions, and in this form published, Amsterdam, 1675, 1705, 1718, 1733, 1751. It was divided into fifty-two Lessons, no doubt with a view to its use on every Sunday in the year.

Two other Arminian Catechisms are mentioned by Koecher. One by John Molinae was published at Gravenhage, 1683; and afterwards, enlarged by one half, at Rotterdam successively, 1694, 1699, and 1718. An abridgment of it was also published in the same city, 1696, 1725. The other by Everhard Poppium, appeared at Utrecht, 1661.

CATECHISMS AMONG THE FRIENDS OR QUAKERS.

Of all religious systems it might be supposed that the one adhered to by the Friends or Quakers, would be least adapted to the production and use of Catechisms. Yet even they have been constrained to call them into service.

* Koecher's Cat. Gesch. der Waldenser, etc. p. 224.

The first Catechism among the Friends was published in the Latin language in London, 1660. It is entitled: "*Catechismus pro parvulis*"—a Catechism for boys, and in place of the author's name are simply the initials, G. F., which no doubt stand for George Fox, the originator of this sect; which supposition is also sustained by other reliable evidence. This Catechism is in the form of a conversation between a father and son, in which the son asks and the father answers. It is said to lack greatly in order and arrangement; and is not so much a Catechism as a severe censure and abuse of the then existing Churches and institutions of learning, putting his own individual notions in the place of divine teachings.

Another Catechism of this sect was published in English by Robert Barclay at Urie, in Scotland, 1673. A third edition is also mentioned by Koecher as having appeared in London, 1690. The same work appeared in a Dutch translation in Amsterdam, Holland, 1675, 1721; also in Latin at Rotterdam, 1676; and finally in German at Amsterdam, 1670.

In this Catechism Barclay has given all the answers in the words of Scripture. Hence he calls it on the title page: "A Catechism and Confession of Faith, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets and Apostles, Christ himself Chief Speaker in and among them." A moment's reflection, however, will convince a thoughtful person that a Catechism is not necessarily Scriptural even when all its answers are in the very words of the Scriptures; for every thing depends upon the sense and application, which passages of Scripture are made to have in the mind of the one who makes use of them. (2 Peter 3: 16.) Barclay's Catechism seems to be as much intended for adults as for children. "It is fitted," he tells us in the preface, "as well for the wisest and largest, as for the weakest and lowest capacities." We have heard of no modern Catechisms among the Friends.

CATECHISMS AMONG SEPARATISTS.

There are many Catechisms extant, which have appeared in various countries and at different times, and which have proceeded from separatistic and fanatically disposed persons, who did not acknowledge themselves as belonging to any Christian communion. Our present purpose does not require us to give a detailed account of these works; should the reader desire this kind of information, he is referred to Koecher's Catechetical History of the Waldenses, etc., where he will find a more or less full account of a large number of this class of Catechisms.

It is simply necessary here to refer to their ruling characteristics. They all profess to be in the strictest sense Biblical, many of them giving the answers to the questions in the exact words of Scripture, casting aside all that are written "in human language" as the "vain work of men;" just as if, stringing together passages of Scripture on the frame-work of an individual theory, and applying them to confirm the private notion of the compiler, and thus often wresting them from their true sense, were not the work of man, yea, the very worst work of self-delusion a man can be at. (2 Peter 3: 16.) Thus we have one from Bernhard Peter Karl, Bremen, 1704, "in which simple questions are all answered in the clear and simple words of the holy Scriptures;" and he therefore modestly claims that his Catechism "has been approved by the General Assembly of the Apostles and Evangelists, yea, by Christ himself, who also spoke in them by the Spirit." As one evidence of the scriptural character of this perfectly scriptural Catechism, we need only notice that "the doctrine of the Sacraments and all connected with them is omitted as not really belonging to the inner substance of Christianity." This reminds one of the proposal to perform the play of Hamlet with Hamlet's part left out! which Shakespeare would hardly acknowledge as his play. We have a similar "Scripture Catechism for children" from John Biddle, London, 1654, "wherein the chiefest points of the Christian religion being question-wise proposed, resolve them-

selves by pertinent answers taken word for word out of the Scriptures, without either consequences or comment. Composed for their sakes that would fain be mere Christians, and not of this or that sect, in as much as all sects of Christians, by what names soever distinguished, have either more or less departed from the simplicity or truth of the Scriptures." He informs us in the Preface that "he receives no other rule of faith but the Scriptures." Right; but by whom, and how shall it be interpreted? To this he coolly answers, "reason!" As a specimen of the way in which his own "reason" enlightened him, we have the fact, that he acknowledges only one person in the Godhead, and accords nearly all his teachings with the teachings of the Socinians.

This class of Catechisms, of course, all set themselves in opposition to all the existing Churches, are imbued with a zeal for the reformation of existing Christianity from its supposed errors, make little or no account of sacraments, and seek to promote separatistic and fanatical self-sufficiency, passing off this heated vapor for the true golden flame of the altar.

CATECHISMS AMONG THE METHODISTS.

The Methodists have lately found it necessary in a certain way to resort to Catechisms and catechetical instruction. Agreeably to an arrangement of the General Conference a series of Catechisms was proposed—three in number—two of them having been prepared, were laid before that body for examination and action in May, 1852. These works were referred to a committee. "After a careful examination, the committee reported in favor of the plan and execution of the Catechisms submitted; whereupon the Conference unanimously adopted the report of the committee, and ordered the immediate publication of No. 1 and 2, and the completion and issue of No. 3 on the plan proposed."

The character and design of these Catechisms may be learned from the Preface to No. 1. "The characteristics

of this Catechism are, brevity, comprehensiveness, and systematic arrangement. It is not published as a child's Catechism merely, but as the CATECHISM OF THE CHURCH, including both young and old. While the language is studiously adapted to the comprehension of children it is suitable to be retained in memory through life. Hence it is not proposed in other numbers of the series to change the language of the present. This is called Catechism No. 1, only for the sake of distinction. It is *the* Catechism. No. 2, is the same, with the addition of numerous Scripture proofs and illustrations printed side by side with the several questions and answers. No. 3 also repeats the Catechism in small type for reference, but is designed for a series of instruction of a much higher grade."

The plan pursued in the arrangement of the matter is prevaillingly that of systematic divinity, and not the old catechetical order. They are rather dialogues on successive points of faith than Catechisms in the church sense. They are not creations, but compilations made on the eclectic plan. "Some of the questions relate to the theory, and some to the practice of religion ; some of them are found in other Catechisms, and some are new. In its preparation, constant reference has been made to the elaborate catechetical works of former times with the intention of copying their excellences and improving upon their construction and phraseology." Only the Ten Commandments out of the old catechetical matter are introduced in the Catechism proper—the Lord's Prayer is given with an exposition in No. 3. The Lord's Prayer and the Apostles' Creed are given in an Appendix—but in the creed the article, "He descended in Hell," is omitted, and that of the Church is explained in a note to mean "the Church of God in general!" Prayers are also added in the Appendix, concerning which it is said in the Preface, that "the importance of teaching the young some forms of prayer to aid and guide their devotions, is obvious."

True and important as the matter of these Catechisms generally is, there is throughout an absence of the true idea

of a Catechism. One is deeply convinced of the fact that making a Catechism is not the duty of any man, nor of every age; and that it is a work utterly impossible to be accomplished in a denomination in which there is wanting the educational idea of religion, according to which the baptized child is to grow up a Christian by the presence and the means of the proper nurture, from the grace of baptism. Had the authors of these Catechisms started from the principle underlying what is called the "Baptismal Covenant,"* as given in the Appendix of their work, and consistently followed it out, their Catechisms would not only have been entirely different from what they are, but infinitely better.

It seems not to be designed by these Catechisms to introduce pastoral catechization in the churches with a view to a direct preparation for full communion with the Church; rather "it is hoped that the study of this manual of Christian truth may become universal in our Sunday schools and in our families, and that the day will soon come when no person among us of sufficient age will be found ignorant of its contents or unable to give a reason of the hope that is in him." In another place it is said, that "continued perseverance is essential to success in catechetical instruction. It is therefore earnestly recommended to parents, teachers, and ministers to review their pupils in the Catechism with frequency and regularity."

There are prominent men in the Methodist Church—and the number is growing, who favor the use of Catechisms and

* "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow nor be led by them." Then follows the Apostles' Creed bating the mutilations already noticed; after that, it concludes thus: "Having been baptized in this faith, I will obediently keep God's holy will and commandments, and walk in the same all the days of my life, God being my helper." This is taken from the Baptismal Office of the Episcopal Church, where it is consistently at home, resting in the old idea of baptismal grace; transferred into these Catechisms it is a stranger in a strange land and can never be made to know its neighbors and to harmonize with its new surroundings.

much is said and written which sounds all right, but it is clearly neither spoken nor understood in the *animus* of the old catechetical system. Our brethren have yet to learn the important difference between a Catechism and a dialogue—and also between educating *unto* grace, and educating *in* grace—and how faith is in order unto knowledge, and not knowledge unto faith. Without clearly seeing, and deeply feeling the radical significance of these differences, no one can either know what a Catechism is, much less know how to make one or use it.

The history of Catechisms in the Reformed Church is too extensive to be entered upon in this article. It is our intention to treat of it in a separate article hereafter.

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ART. VIII.—HUMILITY, THE BASIS OF MORAL GREATNESS.

A DISCOURSE BY DR. RAUCH.

The parable of the Pharisee and Publican represents to us two moral characters that are diametrically opposed to each other. The one is that of selfishness and pride, the other that of humility and consciousness of guilt. The former is exhibited in the Pharisee, the latter in the Publican.

The Pharisee blesses God, because he fasts twice a week, pays the tenth of all he has ; because he is not as the Publican, but rather better than he. He lays therefore claim, not to any particular virtue or worldly greatness, but relies upon *self-righteousness*.

The Publican, on the other hand, retired into the background, silent, his eyes cast down, seems to be lost in meditation and in the feeling of his unworthiness ; all that he thinks and all that he says, are the few words : God be merciful to me, a sinner.

The words both of the Pharisee and the Publican, were uttered in a prayer. Prayer whether uttered or unexpressed, is the immediate conversation of the soul with God, in which every one acknowledges that God not only hears, but also knows us. Hence whatever any one says in prayer, may generally be considered—unless we take him to be a hypocrite—as evincing his whole being, as expressing fully his thoughts and feelings. Hence we are constrained to believe, that the Pharisee looked upon himself as a good man, who, according to his best conscience, was free from the crimes he enumerated, and on the other hand, that the Publican was a sinner, and that his humble words were not merely an empty phrase, but the expression of his humility. While now the Pharisee no doubt has more legal

righteousness to boast of than the Publican, Christ says nevertheless: "I tell you this man went down to his house justified rather than the other."

It is humility that contains all the elements requisite for true conversion according to the New Testament, and therefore it was easier for the Publican, than for the Pharisee, to reform. Hence Christ adds: "For every one that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted."

This parable, like many other passages in the Bible, teaches us clearly: that as *pride* and haughtiness is the root of *all evil*, so *humility* is the basis of *all moral greatness*. I shall first prove, that this is so, and then show that it can not be otherwise.

It is natural, that in proportion as we become conscious of the many advantages we possess over all nature around us, we should love them and place a high value upon them, that we should aspire higher and desire to be acknowledged each one by the other. But selfish pride perverts this rational pleasure arising from the sense of these advantages, and induces us to overrate them and ascribe a superiority to ourselves that we in no way possess. Even the best of us, the more he learns to know himself and all that is his, the less he can feel satisfied with himself; he will discover in every beauty some blemish, in every power some weakness, in every talent some dullness, and in every virtue some frailty; and especially will he lament and deplore his great distance from Christ. Selfish pride, however, renders us satisfied with ourselves; it knows of nothing that is reproachful in us, for it estimates itself too highly and others too low; it makes us appear better than any one else with whom we compare ourselves, for while it sharpens our sight to see the mote in the eye of our neighbor it blinds us to the beam in our own; of all decisions ours are the best; of all creeds, ours alone is the true one; of all works ours are most perfect; of all actions ours are most praiseworthy. If we are ever constrained to acknowledge a weakness, we understand well how to beautify and excuse

it, so that in comparison with the frailties of others ours will still retain the character of virtues. Thus wrapt up in a selfish love of all that belongs to us, we are surrounded by a magic circle whose centre we are ourselves, and whatever is beautiful or good par excellence is within it, while all that is without it is less lovely and attractive. Hence it is that we are satisfied with ourselves; while we discover numberless faults in others, *we* are good and perfect. And if so, how can we think it necessary to aspire to any thing high? to alter any thing in our character? If we feel no want, can we endeavor to remove it? If we have already what we desire, if our highest wishes are satisfied, would it not be folly to seek for any change?

If it be true now, that every one without exception is a sinner, that even the best of all that live, many as his virtues may be, and however strong his character and principles, is still weak and liable to fall; if even the best one resembles in this respect the Greek Achilles, who though invulnerable in every part of his body that had been touched by the waters of the Styx, was still vulnerable in that place by which his mother held him, then all of us share the same danger, and nothing can protect us from destruction except higher aid, and nothing can lead us sooner to it than self-confidence and a feeling of entire security.

Pride then stands in the way of moral greatness, but humility leads to it.

Humility is above all a feeling of this our weakness and danger, of our unworthiness and sinfulness, and of our entire dependence upon God for all that is good. Not satisfied with appearances, it teaches us to know ourselves as we are. Humility turns off our eyes from gazing on our external advantages, the beauty of our form, the talents we possess, and from the arts and knowledge which we have acquired in order to occupy a prominent rank in society; from the dress in which we appear, and the house in which we live. Humility looks upon the *heart* and its condition. If this be corrupt, if the fountain of our feelings and thoughts, and the soul of our actions be poisoned, all

that flows forth from it, all that is nourished by it, however beautifully and luxuriantly it may grow, must bear the germ of death within. Pride, it is true, may from selfish motives, induce us to seek for greatness by developing our talents for art, by acquiring facility in transacting business, by collecting knowledge, by doing many apparently good works which may secure us the admiration of the world; but it is only humility that points out to us true greatness, the greatness of the heart. Morally great is not the single and isolated deed, nor a series of deeds, but that which is the basis of deeds, their source and soul, the disposition and nobleness of the heart. Not the action is great, but the *will* that designs and executes it; not the gift we offer deserves praise, but the love that disposes us to bring it; not the pressing of the hand of an enemy, but the meekness and mildness that moves the hand, is great and praiseworthy. This purity and nobleness of heart alone is true greatness; it is such, whether actions represent it or not; it appears in no one action entirely, but even the best action gives only an imperfect and unsatisfactory evidence of it. We may succeed in exhibiting learning, strength, skill, art, or the agility of the body, but it is utterly impossible to exhibit this internal greatness; that is known only to God, and though it constantly produces noble works no work is equal to it. Hence it is constantly engaged, without ever affecting it, in bringing about a harmony between the idea of greatness and our life—a harmony between our public and domestic life.

We see, then, that the greatness of pride and that of humility differ entirely; the one consists in something external, in works, talents and the like, the other in something internal, in nobleness of disposition, purity of heart, in peace with God, in a desire to promote His glory and honor.

But there is another difference. Pride desires what is great on its own account, humility on account of the honor of God. While humility does not disdain what is lovely and beautiful, as talents, cultivation, learning, or skill and science, it rejoices in all of them, like the pilgrim rejoices

in the flowers that spring up on both sides of his path. As he bends down with intense delight to pluck them, not for the purpose of keeping them, but to weave them into a garland that he desires to see hanging around the picture he adores, so we must rejoice in what we have only because we intend by it to honor our Saviour.

Any man now that has such an idea of true greatness and compares himself as he is with the idea, that perceives the great distance of his life from this idea and the impurity of his heart—he cannot help feeling sorrow, and a solicitude to reform, to make a beginning in the indispensable change of his life. Thus we see that humility alone renders us susceptible of true greatness; but as pride leads to a dangerous self-complacency and satisfaction with ourselves, humility by exhibiting true greatness to us, by showing us our great distance from it, by pointing out to us the deceitfulness of the heart, awakens a desire in us to be freed from our sinfulness and a striving after something more noble.

I shall now show, in the second place, that it can not be expected to be otherwise than that pride and perverted self-love, shall be in the way of a moral change, and that humility on the other hand should not only be the beginning of such a change, but also lead it in its progress, and watch over it.

This will appear if we consider how pride and an irregular self-love judge of the motives of our actions. Our views, feelings, and manner of thinking are the fountain of all our actions; and the moral value of every action depends on the moral character of our motives. Selfish love always teaches us to put the best construction upon all that belongs to us; to make our impure motives, our selfish intentions, desires, passions and ignoble maxims appear better than they are; to excuse them by many pretexts and refuges; and to beautify them by giving them milder names, by calling tenderness what is voluptuousness; firmness of character what is obstinacy; economy what is parsimony; prudence what is a calculating selfishness or craft-

iness ; justice what is cruelty ; a sense of duty what is feeling of revenge, and zeal what is personal animosity

Thus continuing to deceive ourselves, we shall soon reach the highest point of security, where we shall no longer suspect ourselves, but blinded by a selfish love, commit all kinds of crimes and indulge every weakness without any remorse of conscience. Then we will neither notice the danger and temptation which accompany external impressions upon us, nor flee the opportunity of doing evil ; nor shun the snares which are strewed around us by passions, by habits, by society, by combinations of circumstances, by the bustle of the world as well as by the silence of home. Every where we are exposed to dangers, and all that we possess is susceptible of being affected by them ; the excitability of youth and the dullness of age ; the zeal with which we undertake a benevolent scheme, and the caution with which we execute it ;—all have their dangers and we must constantly be on our guard : but pride will never acknowledge this truth ; even at the brink of an abyss it does not see it.

Humility, on the other hand, keeps constantly alive in us the consciousness of our weakness and frailty. It reminds us of every error we have committed, it represents to us how we have either neglected or violated a duty, have left works unfinished, failed in our plans, or have grown languid in our zeal. Humility acknowledges that we are selfish and inclined to act from impure motives. It says : "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Thus humility awakens a just suspicion against ourselves ; teaches us to shun all danger, to resist with resoluteness the first temptation, to be cautious in every thing, and watch over our hearts, and give an account of every impression that old or new acquaintances, known or unknown, near or distant objects and circumstances make upon us. It is humility, that inclines our ears to listen to every advice ; that makes us grateful for every admonition of friends or enemies, that disposes us to ask for the assistance of all

in whom we confide, in the work of our sanctification. Thus watching ourselves and asking others to watch over us, we will grow in virtue and piety, and yet ascribe all honor not to ourselves, but to Christ; for all the aid we receive, every word, that warns us and protects us from worldly influence, we regard as the signs of divine care and goodness.

Selfish pride cannot lead to moral greatness, because it bribes us in estimating the importance of our actions, and thus causes us to be satisfied when we ought to feel grief and a desire to become better. The Pharisee fasts twice a week and pays the tenth of all he has; these actions are externally good enough, but they are or may be mere ceremonies, mere forms without the spirit that once produced them; if fasting awakens self-satisfaction, or a feeling that we were doing something praiseworthy, or pride, it will be more sinful, than if eating we feel that we have no merit. Pride and self-love, however, place an unqualified value upon all we do, and the same action, which would appear to us insignificant in others, becomes important in us. A man may have many good and amiable traits in his character and still be one of the most despicable sinners, but pride sees only the former and does not take notice of the latter. These good qualities pride keeps in remembrance; upon them it concentrates all our thoughts; by them it assuages our conscience, when it should be roused; and though we may entertain pride and envy and a spirit of revenge, though we may practice all kinds of injustice and be given to an unbridled avarice or ambition—all this pride does not notice, but boasts of being punctual in attending on what it calls duties, of always observing decency, being friendly and polite to all with whom it has intercourse. Pride, we can see it clearly, trusts in works and self-righteousness.

Humility, on the other hand, is never satisfied with any work we do, or with any action that might appear good before the world. Surrounded by the light of grace the feelings of our unworthiness must daily grow stronger, our desire for divine assistance greater, our repentance on ac-

count of sin more sincere. "But what things were gain to me, those I counted loss for Christ; yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things and do count them but dung that I may win Christ and be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Selfish pride places its hope upon its own actions, it needs no Saviour, not His assistance in life, nor His aid in our attempts to purify our hearts. But humility acknowledges in Christ all purifying power; it looks up to Him in every danger; receives from Him the impulse to good resolutions and the power to execute them; whether we need help against men, or misfortune, or against our own deceitful heart, Christ gives it to the humble. "I can do all things through Christ, which strengtheneth me."

Selfish pride can not lead to honored greatness, because it perverts our judgment concerning the applause and reproach which we may receive from our fellow men. Selfish pride induces us to explain both praise and reproach so that by the former *more* is meant than was said, and by the latter *less*. Applause and praise may become dangerous even for the cautious and for him that is above adulation and flattery, yet he who has a high opinion of himself will naturally expect every one else to share it, and consequently never distrust the sincerity of praise, and often consider words spoken without any design at all, as intended for his praise. On the other hand, he will think it impossible to deserve reproach or a reprimand. Whatever may be intended as such by parents, or teachers, or friends, is an offense, an insult offered to the aspiring mind; the most excellent remarks, the wisest advice, the most reasonable admonitions, will not instruct, but only embitter him; not convince him, but only excite his indignation; they will not correct, but only confirm him in his mistaken views.

Humility, on the contrary, seeks not for applause nor

for the signs of honor—titles and orders—in whatever way they might be obtained, and however honorable they might be as the testimony of public opinion concerning ourselves; it seeks for the approval of God and for the testimony of a good conscience. It looks upon mere earthly honor as vanity, and does not suffer itself to be led off, by the applause of men, from a true knowledge of the state and condition of our hearts.

Selfish pride, finally, induces us to judge of our fellow-men so that we gain by a comparison with them. To see what we are, we must look upon others and see what they are, and to know them we must look into our own heart. Alone and entirely alone, no one would be able to become acquainted with himself. But pride does not suffer us to compare ourselves with those who are better than we, but with those whom we think to be worse than ourselves, with robbers, extortioners, adulterers, publicans. Before making the comparison we are certain already of a victory; and if sometimes we meet with some excellencies in others that we do not possess, we know how to detract from their moral value so much that they come down to a level with our own. Others, we say, may appear to be better, but they are not;—their temper, their coolness, their natural disposition, their cold constitution, or their circumstances, education and habits are such as make it impossible to commit certain faults; hence it is not their merit, if they do not really commit them. Thus we must always appear better than others and will be ready to exclaim: I thank thee, God, that I am not as other men.

Humility, on the other hand, points out as the proper object of comparison not one of our fellowmen, but Christ our Saviour—His life, so richly adorned with all good works, His sufferings and death, so beautifully evincing His Divine love and holiness. Christ is the ideal of all the endeavors of an humble Christian; all He does, however great it may appear before the world, will be insignificant and sinful when compared with what Christ has done, whose only meat and drink it was to do the will of His

Father, who spent His life and His strength for us, who like the sun, spread joy and happiness wherever He came; who considered no work too low, no labor too disgusting. The humble Christian that compares his life with Christ, looks upon His perfections as the highest aim of his wishes, and perceiving the great distance between his imperfection and Christ's perfection, he, relying on divine grace, feels himself excited, and his strength revived, his zeal increased, and can not consent to consider any stage in his resemblance to Christ a proper resting place. The hope, however, of reaching the mark at last, does not only spur him on, but also renders him willing to undergo all deprivations, and resign all the pleasures of the world that would impede his progress. Like the traveller whose intention it is to ascend a mountain for the purpose of enjoying a glorious sunset; the day is hot; his road leads him through meadows with many rivulets; green grass benches invite him to sit down and rest himself; but he keeps the end of his journey in view and walks on. The road leads him through beautiful groves; the shade of trees, the song of birds, the cool, refreshing breezes that play with the rustling branches invite him to sit down, but he keeps the end in view; he walks on until he reaches the summit of the mountain. Thence he looks back upon the road he came; the many meadows and groves lie before him a smiling landscape and he enjoys the view with intense delight. So will the humble Christian not rest in his progress towards the ideal of perfection; no pleasure, nor self-satisfaction; nor any advantageous comparison of himself with others is able to allure his eye and take it away from the end of the journey of his life, always saying: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus; forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In conclusion, let us draw a few inferences from the subject before us. And the first which I would make is this:

Whenever we feel no kind of uneasiness concerning the state of our souls or concerning our character, when we are perfectly satisfied, then we are truly in danger. There is no one who has not to exclaim every day in more than one respect: God be merciful to me a sinner. If any one should nevertheless be able to say: I thank thee, Lord, that I am better than other men, he would deceive himself. In proportion as we advance in virtue, we will see the ideal of all greatness more distinctly and perceive how infinitely far off we are from it. The more tender the conscience grows by a holy desire to be good, the more odious will even the smallest offense appear. Hence any one that is satisfied with himself, is in the greatest danger of being lost forever, nor will he ever become morally great, but will be less so than those that acknowledge their sins.

Another inference I would draw from our subject is this:

Let us closely examine those qualities in us, which selfish pride induces us to consider praiseworthy and good. Every one will value some good qualities, in some advantages or actions, especially if early education has had a tendency to direct his mind upon them. On account of them we will be inclined to consider ourselves good. My advice is, that we should suspect these qualities and examine most accurately into their real moral nature. The apostle says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If you now either look with pleasure upon your orthodoxy, or your religious exercises, or your honor before men or upon any virtue, and discover any degree of selfishness in them, or the absence of love from all of them, or if you discover by the side of those as many frailties—your high opinion of yourselves will soon sink and assume the proper position. Instead of being proud, we will feel ashamed, instead of claiming any merit, we will feel guilty; instead of considering our actions good, we will find them to be full of sin, if we judge of them by the same light in which they will once be viewed by our judge. Such an examination will press the words to our lips: God be merciful to me a sinner.

ART. IX.—ANALYTIC ORTHOGRAPHY.

ANALYTIC ORTHOGRAPHY: An Investigation of the Sounds of the Voice and their Alphabetic Notation ; including the Mechanism of Speech, and its bearing upon Etymology. By S. S. Haldeman, A. M. Philadelphia: J. B. Lippincott & Co. London: Trübner & Co. Paris: B. Duprat. Berlin: F. Dümmler. 1860. pp. 148.

Speech is older than writing and is the true form of language. Before Cadmus invented letters men knew no other medium for the communication of their ideas, and even now, of the thousand and one languages and dialects in existence a large proportion remain unwritten. In reading with the eye there is always an undercurrent of sound audible within, for, by a strange psychological inversion, the eye, for the time being, performs the office of an ear, so that the harmonious numbers of the poet give pleasure and harsh and discordant sentences offend, just as much as if they had been uttered.

Language, therefore, is essentially phonetic, and words and letters are symbols of sounds. But unfortunately a wide difference has come to prevail between what is written and what is spoken, adding greater confusion to the confusion of Babel, for not only do different nations employ different characters to represent the same sounds, but the same characters to represent different sounds. To an Italian the beautiful stanzas of Tasso's *Jerusalem Delivered* read aloud by an uninstructed Englishman would sound, to say the least, like an abominable travesty, and if Virgil were permitted to return from the shades and listen to the *Æneid*, treated in similar fashion as it is in our modern colleges and schools, he would no doubt take it for the unintelligible jargon of some barbarian tribe and fail to recognize the progeny of his own brain. Besides this, the same letters and syllables in the same language have often

not two, but several, conflicting phonetic values. And then, also, we have disputes in regard to pronunciation, and accent, emphasis and intonation, in endless variety, not represented by signs of any kind.

To trace up these diversities to their true causes, historical and natural—to reduce the chaos to order by a thorough “investigation of the sounds of the voice and the mechanism of speech”—and thence to construct, on a philosophical and logical basis, a system of *universal alphabetic notation*, which shall retain all that is good in the old modes and add nothing with the rash hand of innovation, is surely an object worthy of the noblest effort. Some attempts of the kind have already been made, but none which can at all equal the work whose title stands at the head of this brief article. It is original in the best sense of the word. Prof. Haldeman has brought to the task peculiar qualifications in habits of accurate analysis, acquired in the life-long pursuit of the physical sciences. The phases of speech as yet known or detached facts are *accounted for* by him and referred to physical laws. Wisely, as we think, he has selected the Latin alphabet as the ground-work of his system of notation. His conclusions are not the results of whim or fancy, but of patient and careful study, of an ardent search after the immutable laws which govern the manifold changes of speech. Hence we regard his essay as a permanent contribution to the stock of the world’s knowledge, and such also seems to be the judgment of the English Committee who awarded it the Trevelyan Prize of one hundred guineas.

The advantages of creating and adopting a truly scientific and philosophical system of alphabetic notation must be evident on a little reflection. Like the notes of music, its characters would have the same phonetic value all the world over. A speech once recorded could not then wholly die, even though the race that used it should perish from the face of the earth. Indeed, a lost tongue, as treasures by the bell of the diver, could be in a great measure recovered by its help. A treatise on Latin Pronunciation,

published some years ago by the author of the Trevelyan Prize Essay and favorably noticed in the pages of this Review, shows what can be done in the way of such reascitation.

A most formidable obstacle, which has hitherto impeded the progress of comparative philology, would cease to exist, for the student could then obtain a photograph, so to speak, of any living language as it really is, and delivered from the bondage of the letter, which in this case also too often killeth, correct a thousand errors into which he had fallen and avoid a thousand mistakes into which he might have fallen.

Missionaries among the heathen would be furnished, ready at hand, with an alphabet, by means of which they could transfer with a great saving of time and labor the unwritten languages of the natives from their lips to paper and at once render them available for use, not only to those for whom the printed page was primarily intended, but also to the scholars and learned societies of all nations.

Although it should be finally decided by the jealous guardians of the "pure well of English undefiled" that a phonetic reform of the orthography of our mother-tongue is neither practicable nor desirable, such a universal alphabet would do an invaluable service in replacing the puzzling conglomeration of vowels and consonants usually appended to words in our dictionaries, according to the individual caprice of the compiler. Nothing would tend more to preserve purity of speech than an accurate and convenient key of this kind. Foreigners would then have a standard for their own pronunciation and a sure guide to the physiognomy of words as spoken by the natives.

In this modern age, when the barriers that obstruct intercourse between nations are rapidly disappearing, one by one, before the march of Christian civilization and the ends of the earth are brought together through the combined agencies of steam and electricity, a uniform mode of representing languages has become a matter of urgent practical necessity. Professor Haldeman well remarks :

"As the present tendency of science in general is to adopt standards of universal application, and it is usual for learned societies and associations, to have a permanent committee of research, consultation, and correspondence, with a view to bring about a uniformity of weights, measures, and coinage, so the advance of linguistic science demands a uniform nomenclature and notation for the phases of speech, so that the same syllable may be written in the same manner, wherever there is occasion to use it, just as every known plant and insect is recognized by a uniform Latin name by all who are familiar with botany and entomology."

It may be doubted whether the system of linguistic notation has yet been brought to such a pitch of perfection as to render it worthy of universal adoption, as the symbols of Berzelius in the sphere of chemistry. The world too, progressive as it is, is always somewhat slow in abandoning an old, beaten track, to which it has long been accustomed, even for a new and better way. But the time will come and that in no remote era of the future, when all that is here hoped for and struggled after will be successfully accomplished, and then the labors of the pioneers who cleared away the rubbish and laid the broad foundations will be rightly appreciated. Among the names of these pioneers, we are confident, that of the author of the Trevelyan Prize Essay will shine with honor.

T. C. P.

ART. X.—RECENT PUBLICATIONS.

RECENT ENQUIRIES IN THEOLOGY, by eminent English Churchmen; being "Essays and Reviews." Reprinted from the second London edition. Edited with an Introduction, by Rev. Frederic H. Hedge, D. D. Boston: Walker, Wise and Co. 1860. pp. 480.

The spirit of this anomalous production, by certain eminent English Churchmen, though possessing great literary merit, we can not characterize more fittingly, nor in fewer words, than by citing two notorious facts in history. The one occurred in the time of David. "When Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died." The other fact occurred in the time of David's Son and Lord. "Behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, *Betrayest thou the Son of Man with a kiss?*"

There is a strong infidel tendency openly at work in the Church of England. Men who have received holy orders at her hands, who live upon her bounty, and fill high places of trust, are combining, under the guise of devotion to truth, to undermine and destroy the faith which they have sworn to teach and defend.

E. V. G.

GRAND ILLUSTRATED ENCYCLOPEDIA OF ANIMATED NATURE. Being a complete History of the Animal Kingdom, by John Frost, LL. D.

Works upon the Animal Kingdom are generally too elaborate and scientific for popular use, being adapted rather to the critical student of Natural History than to the people generally. This fact has led the author to prepare a work designed for the Home and Fireside. Technical words and phrases are carefully avoided; such terms only being used as are easily understood by the general reader. It abounds in illustrations; there being no less than thirteen hundred and fifty engravings. This is a very prominent feature of the work.

The book is instructive, interesting and attractive ; and can not but be very acceptable to the class of readers for which it is particularly designed. E. V. G.

HANDBUCH DER CHRISTLICHEN SITTENLEHRE VON ADOLF WUTTKE,
Dr. d. Philos. u. Theol. und ausserordentl. Prof. an der Univ.

Berlin. Erster Band. Berlin : Wiegandt & Grieben. 1861.
This is, as far as we know, the most elaborate system of Christian Ethics which has appeared since the great work of Dr. Rothe of Heidelberg. Dr. Wuttke belongs to the rising generation of German divines. He first distinguished himself by a valuable History of Heathenism, of which two volumes were published a few years ago (1852 and '53). He was then lecturer of philosophy in the University of Breslau, but soon afterwards exchanged the philosophical for the theological profession at the University of Berlin, and was recently transferred to Halle as ordinary professor.

About one half of this volume (300 pages) is taken up with a general introduction, and a very full history of Ethics among the Chinese, the Hindoos, the Greeks, the Romans, the Hebrews, and the Christians down to Schleiermacher and Rothe. Then follows the first part which treats of the ethical principles and relations without reference to sin. We may refer to the work more fully when it shall be completed. P. S.

ZEITSCHRIFT FÜR DIE HISTORISCHE THEOLOGIE. In Verbindung mit der von C. F. Illgen gegründeten historisch-theologischen Gesellschaft zu Leipzig herausgegeben von Dr. theol. CHRIST. WILH. NIEDNER in Berlin. Jahrgang 1861. Gotha : Fr. Andr. Perthes. 1861.

This quarterly periodical is exclusively devoted to historical theology, and contains elaborate and minute articles on subjects which are not yet sufficiently cleared up. For the professional historian it is of great value. The October number, which concludes the last volume, has already come to hand through the prompt agency of Westermeyer & Co., of New York. The principal articles of the volume for 1861 are : 1) The Persecutions of the Christians in Persia during the fourth and fifth centuries, by Dr. Uhlemann. This article takes up the whole of the first quarterly number. 2) Contributions to the History of Protestant Sects in the Church of Hesse, by

Hochhut. 3) The Outbreak of the first French religious War in 1562, by Dr. Ebrard of Speier (now again of Erlangen). 4) A new manuscript of Eusebius' Church History in Moscow, by Dr. Muralt. 5) The Controversy on the alleged Platonism of the Fathers, by Dr. Stein. 6) Elector John Casimir of the Palatinate in conflict with the Form of Concord, by Dr. Johannsen. 7) A Waldensian Translation and Exposition of the Song of Songs, translated from a manuscript in Geneva by Dr. Herzog (the editor of the Theol. Encyclopaedia. 8) Thirty unpublished Letters of Luther and Melancthon and some contemporaries, communicated by Baxmann.

P. S.

KRITISCH-PRAKTISCHER COMMENTAR UEBER DAS NEUE TESTAMENT. Von Dr. Wilhelm Nast. Achte Lieferung. Cincinnati: Verlag von Poe & Hichcock 1861.

We have just received the eighth number of this Commentary which extends to Matthew 27, v. 1-10. One more number will no doubt complete the Commentary on the Gospel of Matthew and make a large volume of nearly 600 pages. The fact that this is the first *German* Commentary ever written or published in America is already sufficient to clothe it with some interest and importance. But it is really a very creditable work as to learning, spirit and style, and need not be ashamed to show its face even in Germany, the prolific soil of learned commentaries on the Scriptures. Dr. Nast has undertaken a most extensive, difficult and responsible task, and we sincerely hope that the Lord may give him health and strength to carry it to a successful completion. The large sale with which the work has met among the German Methodists of this country, speaks very well for the zeal and liberality of this new branch of German Christianity.

P. S

MANUEL DU LIBRAIRE et de l'amateur de livres contenant un nouveau dictionnaire bibliographique. Par JACQUES-CHARLES BRUNET, chevalier de la légion d'honneur. Cinquième édition entièrement refondue et augmentée d'un tiers. Paris: Firmin Didot Freres. Tome premier et deuxième. 1860.

We have received from Paris, through John Penington & Son, Philadelphia, the first volume in two parts, and the first part of

the second volume of this work now in course of publication. It is a new and greatly enlarged edition of a standard work for librarians, bibliographers, and bibliophiles, which appeared first in 1809. It is to embrace, when completed, six large volumes, each in two parts, at a cost of 100 francs, or about \$20 for subscribers, and 120 francs in the regular trade. It contains, in the alphabetical order of the authors, a list of the most esteemed works in every language and every branch of literature since the invention of the art of printing, a history of the different editions with the prices, and descriptions and occasional illustrations of rare and costly books. The first part of volume second completes the letter D. This work is as reliable and complete for general purposes as can be desired. But it can not supersede other works devoted to special languages or special branches of literature, such as Lowndes' *Biographical Manual of English Literature* (new and enlarged edition by Bohn, now nearly completed), and Winer's *Handbuch der theologischen Literatur*.

P. S.

THOUGHTS ON PREACHING, being Contributions to Homiletics.

By JAMES W. ALEXANDER, D. D. New York: Charles Scribner. 1861.

A posthumous work of the late lamented Dr. James W. Alexander, one of the best men whom America has produced. Had the author lived to prepare it for the press himself, it would, of course, be far more complete and satisfactory. But even in its present fragmentary state it is a valuable contribution to practical theology and worthy of a careful perusal. It abounds in sound views and useful hints on the subject of preaching. The editor (a brother of the author) has incorporated in this volume several articles on the same subject which were previously published in the "Princeton Review," and a series of letters to young ministers, which appeared first in the "Presbyterian" of Philadelphia. Thus the volume contains all that Dr. Alexander has written on the subject of Homiletics. One article treats of the French Pulpit under Louis XIV and gives a judicious estimate of the merits of Bossuet, Bourdaloue and Massillon.

P. S.

HISTORY OF LATIN CHRISTIANITY; including that of the Popes to the Pontificate of Nicolas V. By HENRY HART MILMAN, D. D., Dean of St. Paul's. In eight volumes. New York: Sheldon & Co. 1861.

This elegant reprint of Milman's History of Latin Christianity, which equals the English in beauty of paper and typography, and excels it in neatness and convenience of size, is now completed. Of the merits of the work we have spoken in a previous number of the Review. It is a full history of Latin Christianity or of the Christianity of Europe during the middle ages to the reconstruction of the power of the papacy under Nicolas the fifth (who died in 1455). It is the most important English work on general Church history since Gibbon's *Decline and Fall*, and has already taken a permanent place among the English classics. We only regret that the author did not carry the history down to the pontificate of Leo X. and the threshold of the Reformation which marks the end of the middle ages and the beginning of the modern era of Christianity.

P. S.

A TEXT BOOK OF THE HISTORY OF DOCTRINES. By Dr. K. R. HAGENBACH, Prof. of Theol. in the University of Basle. The Edinburgh translation of C. W. Buch, revised with large additions from the fourth German edition, and other sources. By HENRY B. SMITH, D. D., Prof. in the Union Theol. Seminary (N. S. Presbyt.) of the city of New York. Vol. I. New York: Sheldon & Co., 115 Nassau St. 1861.

Dr. Hagenbach's *Dogmengeschichte* has passed through four editions in Germany. Of all the recent works on this important branch of Church history it is deservedly the most popular and best adapted to English and American use. Buch's English translation (Edinburgh, 1846) is based on the first edition of the original (1841), and was subsequently revised from the second edition (1848). Prof. H. B. Smith, so favorably known as the reviser of Davidson's *Gieseler* and the author of an original Church history in tabular form, has laid the theological public under new obligations by sending forth a revised translation of Hagenbach's doctrine history. This edition embodies all the improvements and additions of the third and fourth editions of the original, together with citations from other au-

thors and references to the more recent German, as well as English and American literature on the subject, especially the doctrinal histories of Gieseler (1855), Neander (edited by Jacobi, 1858), and Baur (second edition, 1858). These additions increase the matter of the volume about one third. The new matter found in Hagenbach, is uniformly indicated by brackets.

In view of these facts we do not hesitate to give this revised translation the preference even to the original. Dr. Smith does all his work with scholarly accuracy and thoroughness, literary skill and taste. But the printer has made many mistakes, especially in the Greek and German quotations and names. We hope that the troubles of the times may not prevent the speedy completion of the second volume, which will bring the history of the doctrinal development of Christianity from the Reformation down to the present time. We would also respectfully suggest to Dr. Smith to enrich the second volume with a full history of the doctrinal theology of England and America, with which German authors are far less acquainted than with the most obscure period of Greek and Latin Christianity. Nor has any English writer filled up this vacuum in the modern history of Christian doctrines. We venture to say that such an addition would be most thankfully received in Germany also, and hereafter be made use of as a source by Hagenbach and subsequent writers on *Dogmengeschichte*.

Of the importance of this branch of theological study Prof. Smith, at the close of the preface, makes the following just remarks: "Among all the branches of theological study, the History of Doctrines has been the most neglected in the general course of instruction in our theological schools. There are not wanting some healthful indications of an increasing sense of its value and importance. Without it, neither the history of the Church, nor the history of philosophy, nor the present phases and conflicts of religious belief, can be thoroughly appreciated. It gives us the real internal life of the Church. It renders important aid in testing both error and truth. It may guard against heresy, while it also confirms our faith in those essential articles of the Christian faith, which have been the best heritage of the Church. In the fluctuations of human opinion, the History of Doctrines shows the immutability and progress of divine truth." *Church History*, p. 8.

THE UNION FOREVER, THE SOUTHERN REBELLION AND THE WAR FOR THE UNION. A History of the Rise and Progress of the

Rebellion and conservative Narrative of Events and Incidents, from the first stages of the treason against the Republic, down to the close of the Conflict, together with important documents, extracts from remarkable speeches, etc., etc. New York: James D. Torrey, Publisher, N. 13, Spruce St. Sold by all booksellers and newsdealers. General Agent: Fred. Gerhard (Post Box 4001) New York. Published every Wednesday. Ten cents per number.

We have received three numbers of this timely and useful publication, which will no doubt have a large sale. It is impossible to keep all the newspapers, pamphlets and speeches, now falling as thick as leaves in Vallombrosa, on the present eventful period of American history. Hence the importance of such a periodical publication proposing to present for permanent use, in chronological order and consecutive narrative, a running history of the stirring events from the last Presidential election to the close of this most remarkable rebellion which ever occurred in ancient or modern history. Such a collection of well authenticated facts and documents must prove of invaluable use to the future American Clarendon, and will save him immense labor and time. The first three numbers are well executed, and justify a commendation of the work to all who feel an interest in this great contest of the age. We would prefer if the name of a responsible author was given. Is it Professor Schem, lately of Dickinson College, Carlisle? If so, he need not be ashamed of giving publicity to it. For he is admirably qualified for such a task.

A work of the kind can, of course, not be regarded as a history proper, but simply as a *collection of material* for a future history. The human mind takes up things consecutively, and must wait for the final results before it can form a proper estimate of any historical movement. "By the fruits ye shall know them:" this holds good also in its application to history. Our greatest statesmen, including Mr. Seward, have already shown the short-sightedness and folly of all human wisdom, in their miscalculations about the probable issue of our late political complications. No man can tell what even to-morrow may bring forth. We have no doubt that Providence has secret designs in this crisis of our nation, which lie beyond the present reach of the most sagacious statesmen, but which will unfold themselves gradually before our astonished vision. At present God uses the South to punish the North, and the North

to punish the South for their sins; but after he has sufficiently humbled the whole nation, he will bless us and overrule even the wrath of man for his own glory. It will all come right in the end, and "all is well, that ends well." P. S.

A PROCLAMATION OF A DAY OF HUMILIATION, FASTING AND PRAYER by His Excellency, Abraham Lincoln, President of the United States of America.

A day of humiliation, prayer and fasting, formally requested by a vote of both Houses of the national Congress, the highest representative and legislative body under the Constitution, and solemnly proclaimed by the President of the United States, then confirmed and recommended by Governors, Mayors, and City Councils, is an act of the nation acknowledging God, His supreme authority over human affairs, His universal Government and special Providence; acknowledging its entire dependence upon His power and blessing, its accountability to the authority of His holy law, its innumerable transgressions and great guilt; acknowledging Him also as the only Source of deliverance from the terrible scourge of civil war, with which Divine displeasure has smitten the land to the ground. Such an appointment of the day by Congress and the President is itself an act of national repentance—an open turning away from human strength, human wisdom and resources, to the living God as the only ground of hope.

The act acquires significance from the peculiar position and character of the American nation. The sin peculiar to the United States, is not slavery; although, since the abolition of serfdom by the Emperor of Russia, we are the only civilized and Christian people whose Constitution tolerates and protects a system of bondage. But the sin which has marked the American Republic from its origin down to the present time, is a *proud* and *godless* spirit. We speak of the Government, or of the theory which is actualized in our Republican institutions, and not of the people as a whole, much less of the large number of religious people. The *theory* of government, and the institutions it has established, however wise and good, nevertheless combine two fatal elements: *pride* and *godlessness*. Two elements we may call them; but they are in fact only two aspects of one deep-rooted evil. To repose our whole trust in our own will and strength, to regard ourselves as superior in wisdom, talent, and energy to all other nations, and our own

mental and material resources as fully equal to any emergency, whether arising from domestic discord or foreign foes, is in the very act to refuse to put our trust in the arm of God and to ignore His Providence and even His being.

We admit that the Federal Constitution, 1787, is in many respects, the ripest fruit of the political wisdom of the world, and should be sustained by the blood and treasure of the nation; but we can not but think that it is the wisdom of the world, rather than of God. The world by its wisdom does not know God. 1 Cor. 1: 21. The Federal Constitution does not know God. It does not directly acknowledge even the being of God by whom "the powers that be" are ordained; much less the obligation of a Republican Government to the law and authority of God; less still does it recognize any subordination or relation of the State to Jesus Christ, by whose mediation "every good gift, and every perfect gift" comes down "from the Father of lights" upon individuals and nations. The oath or affirmation to be taken by the President elect before he enter on the execution of his office, (Art. II. Sect 8) and required of all Senators and Representatives, and of all executive and judicial officers, both of the United States and of the several States, (Art. VI. Sect. 3), involves the idea of God, by implication, and supposes the accountability of the individual to God; but it does not imply the dependence of civil government upon divine authority, nor of national prosperity upon the divine favor and blessing. "We, the people, do ordain and establish this Constitution," is the key-note of the instrument, otherwise so deserving of veneration, confidence and support. The latter clause of Sect. 3. Art. VI., which says that "no religious test shall ever be required as a qualification to any office of public trust" implies the fact of religion existing in the land, but implies no obligation of Government to its authority; on the contrary it teaches that neither religious faith nor religious character, for the one is the foundation of the other, forms any part of the qualifications of a man for any office of public trust.

There is no direct hostility to religion in the Constitution, nor was it designed by its framers to be derogatory to the claims of Christian truth; yet its negative character, has had a direct tendency, if not to beget, at least to develop and strengthen a proud, self-reliant, boastful and humanitarian spirit in the nation. The governments of other Christian peoples, stand and rule professedly by the *Grace of God*, but the American Republic, ignoring with the rejection of monarchical

institutions the only foundation also of all civil authority, reposes trust in no higher power than that of *the people*.

This is the peculiar sin of the American Republic—the root of various forms of evil in the administration and operation of the Government; and must be the object of the sore displeasure, and if not repented of, the condign punishment of Almighty God. Already have the heavy strokes of His wrath fallen in terror upon us. He is breaking the nation with a rod of iron; and dashing it in peices like a potter's vessel. The national Congress recognizes the divine hand in our deep distress, and asks the President to call upon the people to humble themselves before His Throne of grace, and pray for His gracious interposition and blessing. In this act Congress rises above the negative spirit of the Constitution; and looking away from the help of "the people," raises its heart in penitence and faith to Him who holds the nation in His fist. Thus humbling ourselves, there is hope. But if the American Republic would be permanently established among the nations of the earth, it must acknowledge the Lord as its God. The great defect of Federal and State Constitutions must be remedied. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

E. V. G.

Minutes of the Meeting of the Alumni Association for the year 1861.

LANCASTER, Pa.

The Association convened according to call at 5 o'clock, P. M., Tuesday, July 23rd, 1861, in the main room of Fulton Hall, immediately at the close of the Biennial Address.

The regular chairman not being present, Dr. L. H. Steiner, of Frederick city, Md., was chosen speaker *pro tem*.

On motion the Society adjourned until eight o'clock, P. M., to the lecture room of the First German Reformed church.

The Society met pursuant to adjournment and opened with prayer by the Rev. S. H. Giesy of Philadelphia.

On motion, the graduating class being present, they were admitted to membership on complying with the standing regulations of the constitution.

On motion the Association proceeded to business, and the matter of the *Mercersburg Review* was first taken up. In the absence of a report from the publisher, after an animated discussion on the expedience and manner of its continuance, participated in by Dr. Wm. Maybury, Hon. John Cessna, Dr. Gerhart, Prof. Appel, Revs. Wagner, (J. H.), Giesy, Wisner, T. P. Bucher and others, the following resolution offered by the Rev. J. O. Miller of York, Pa., was unanimously adopted:

Resolved, That a committee of six be appointed to close the accounts of the Association with the present publisher, Rev. Geo. B. Russell; that the committee be authorized to offer to Mr. Russell a continuance of the present arrangement for the term of two years, according to the conditions of our contract—and should he refuse the offer, that the committee be clothed with plen-

ary powers to carry on the Review in the name of the Association for one year, i. e., A. D., 1862.

The committee was constituted as follows: Rev. Dr. Gerhart, Rev. Prof. Appel, Wilberforce Nevin, Rev. J. O. Miller, Dr. Wm. Maybury and Dr. L. H. Steiner.

The chairman of the quarter-centenary catalogue committee reported, that they had prepared nothing for publication on account of the failure of the conditions precedent to their action, viz: the Literary Societies of Franklin and Marshall College co-operating financially. They deem this inexpedient at present. (Committee, W. Nevin, Rev. J. O. Miller, G. W. Ruby, Esq.) The report was received, adopted and the committee continued without any specific instructions.

On motion of Hon. John Cassa of Bedford, it was

Resolved, That the earnest attention of the individual members of this Association be called to the importance of making special exertions to procure the attendance of students at Franklin and Marshall College—and that each member feel himself bound to raise at least one new student for the Institution.

No report being presented by the committee appointed last year to memorialize the Board of Trustees of the College to extend the exercises of commencement week over Thursday, in order to give the Association some adequate time for the dignified transaction of its business and social intercourse, the committee was, on motion, continued with its former instructions. (Revs. G. B. Russell, W. K. Zieber and D. Gans, committee.)

The following letter was read from Wm. H. Miller, Esq., of Harrisburg, Pa., Alumni orator for the year:

Wilberforce Nevin, Esq.,

Dear Sir—Your favor of the 20th inst., and of a former date, are at hand, asking as to the "subject of my address." Your first inquiry was the earliest intimation that I had been designated by the Society to deliver such address. If I was ever notified of the appointment, the communication did not reach me. In the hope that in the very short time allowed me I might prepare something that would enable me to meet the appointment, I did not answer your first letter. I now find it impossible to do so. I regret that for the reasons given I have not been able to avail myself of the high honor conferred on me by my fellow alumni.

If possible I will be with you in person. With sentiments of deep interest in the success of our Alma Mater and of personal regard for the members of the Association you represent, I am sincerely your friend, &c.,

Harrisburg, Pa., July 23rd, 1861.

W. H. MILLER.

The communication was received, ordered to be entered at large on the minutes, and on motion Mr. Miller was unanimously elected Orator the coming year.

The Association then went into an election for officers for the ensuing year, resulting as follows:

For President, L. H. Steiner, M. D., Frederick, Md.; Vice Presidents, Rev. S. H. Giesy, Philadelphia, Pa., Rev. T. P. Bucher, Gettysburg, Pa.; Corresponding Secretary, John H. Wagner, Hagerstown, Md.; Recording Secretary, Wilberforce Nevin, Lancaster, Pa.; Treasurer, Wm. Leamon, Esq., Lancaster, Pa.

On motion the officers of the Association were constituted a committee to prepare a supper at the next meeting.

The committee appointed to revise and remodel the constitution reported, that in their opinion the work would be fruitless, that the members, not the constitution, needed changing. Report received.

On motion of Mr. Maybury, it was resolved that a full and official copy of the minutes of the year be published in the Mercersburg Review.

Minutes read and adopted and closed with prayer by Rev. J. H. Wagner. Adjourned.

LEWIS H. STEINER, *President*.

WILBERFORCE NEVIN, *Secretary*.

